

The

# HISTORY

*Civil and Ecclesiastical,*

&

# Survey of the Antiquities,

OF

# WINCHESTER.

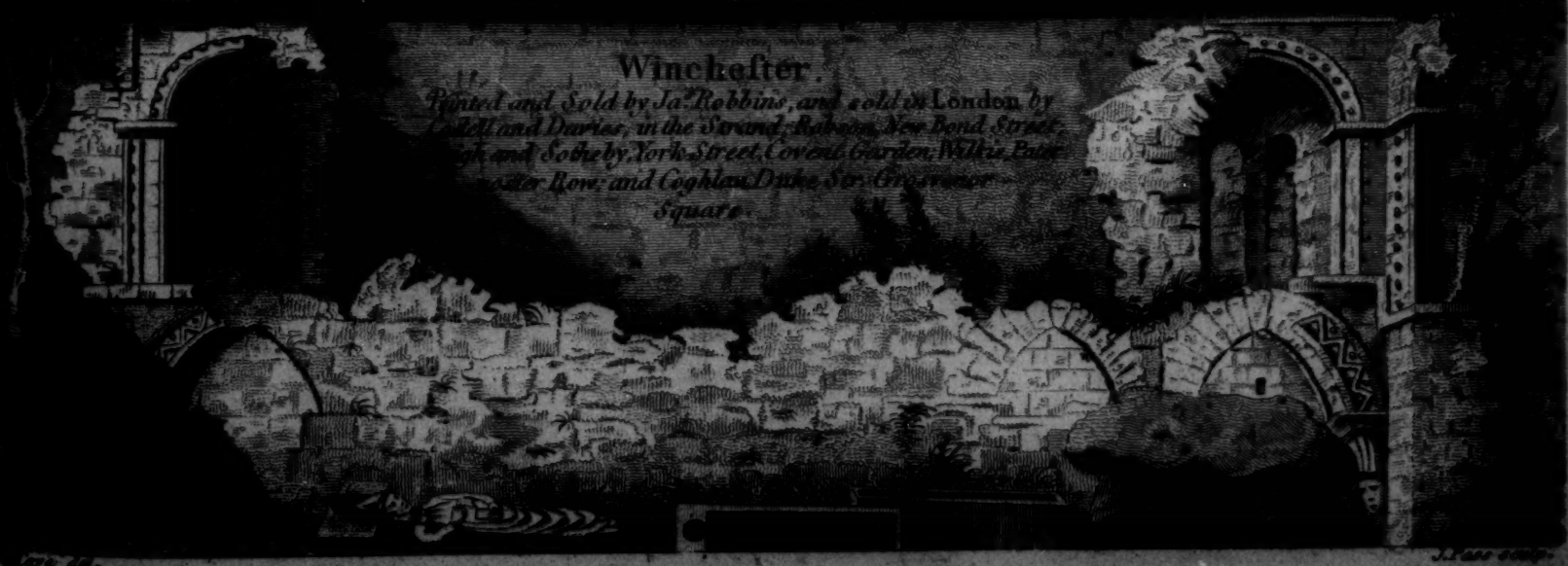
*By the Rev.d John Milner, M.A. F.S.A.*

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|---|---|
| ..... Sic omnia verti | Nunc humilis veteres tantummodo (*lenta*) ruinas, |
| Cernimus, atque alias assumere robora gentes. | Et, pro divitiis, tumulos ostendit avorum. |
| Concidere has. Sic magna fuit, censuque virisque. | *Ovid Metam. L. XV.* |

*In Two Volumes.*

Vol. II. being the Survey of the Antiquities.





Winchester.
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Square.

Side enclosure of Cathedral Sanctuary with the Mortuary chests. North view of the City from The Monk's Walk.
Part of Wolvesey ruins. Stone coffins from Hyde Abbey. Druidical Altar near St. Peters Chapel.

BRITISH MUSEUM

# PREFACE.

THE author having promiſed, in the preface to the former volume of this work, to acknowledge and correct all ſuch errors in it, of whatever nature they might be, as ſhould by any means be clearly pointed out to him, has withheld this introduction to his ſecond volume from the preſs, until almoſt the eve of its publication, in order to afford as much leiſure as poſſible to thoſe who were inclined to favour him with their remarks for this purpoſe.

Like moſt other works, that are in any degree intereſting, he finds that his firſt volume, which appeared about ſix months ago, has met with the approbation of ſome of his readers, and the cenſure of others. The former has, in many inſtances, been communicated to him in terms which a conſcious regard for truth will not permit him to admit of to their full extent; the latter, which is much more to his preſent purpoſe, and which he was chiefly deſirous of being acquainted with, has, in general, been withheld from his diſtinct view in an ungracious and illiberal manner. Inſtead of bringing forward ſpecific charges againſt *The Civil and Ecclesiastical History of Winchester,* in any ſhape that admitted of fair diſcuſſion, its adverſaries have moſtly vented their diſapprobation of it in vague and private ſarcaſms, from which nothing can be collected, except that they are enemies to free inquiry, or at leaſt to the exerciſe of it by perſons of the author's deſcription. In fact, he is well aſſured that certain gentlemen, who, from the rank which they hold in the republic of letters, ought to be better acquainted with the unlimited freedom and liberality of its conſtitution, have not bluſhed to aſk, "what right he had to publiſh the Civil and Ecclesiastical Hiſtory of Wincheſter."

It was natural to expect that the friends of former antiquaries, who have treated the ſame ſubject, ſhould be jealous of their reputation; but,

(to ſpeak of the moſt reſpectable amongſt theſe) if any perſon of the above-mentioned deſcription thinks that the literary characters of the late biſhop Lowth, and that of the late Poet-laureat Warton, are built on ſo narrow a baſis as to be materially affected by the few errors which they have fallen into concerning the antiquities of Wincheſter, he thinks much more meanly of the characters in queſtion than the author does; but if ſuch even had been the obvious conſequence of the latter's reſearches, he would have been equally bound to publiſh them, by the tenor of Tully's firſt immortal canon of hiſtory: *Ne quid veri dicere non audeat*; whoſe other adage to the ſame effect is ſo well known: *Amicus Socrates, amicus Plato, sed magis amica Veritas.* With reſpect to the late Rev. Mr. Wavell, to whom the former *History of Winchester, in two volumes duodecimo*, has hitherto been generally aſcribed, both in common diſcourſe and in print, as ſome of his friends have ſtepped forward, on the preſent occaſion, to deny that fact, and in particular one gentleman of character, who profeſſes to ſpeak from his own certain knowledge, (1) the author is content to acknowledge his miſtake in this point, and to retract the aſſertions and ſuppoſitions which he has made in conformity with it, as far as they affect the poſthumous fame of Mr. Wavell. In the mean time he cannot but conſider the anxiety of the deceaſed rector's friends to ſeparate his literary character from that of a work, which has hitherto paſſed current, and been quoted with applauſe in Groſe's Antiquities and in the records of the Society of Antiquaries, as a proof that the

(1) Extract of a letter to the author:—"A regard to the memory of a moſt amiable man and moſt excellent ſcholar is my ſole reaſon for troubling you with this letter, to give you the opportunity of doing juſtice to a name, on which you have caſt much unmerited reproach, and from miſtake have aſcribed many errors not his own. Through your late Hiſtory of the Antiquities of Wincheſter you have proceeded on the preſumption that Mr. Wavell was a joint author of the whole of a former publication on that ſubject, and in your critical animadverſions upon it have dealt rather roughly with him as ſuch. It is in my power, on the fulleſt evidence, to aſſert that the only part of it which came from his pen is the Hiſtory of Magdalen Hoſpital, of which you ſpeak in terms of commendation, &c.

*Signed,* J. M. NEWBOLT."

numerous

numerous charges of error and abſurdity, which he has brought againſt it, are admitted to be well founded, and of courſe that the public has hitherto been impoſed upon by fabulous accounts of Wincheſter. The ſame circumſtance affords a preſumption that the maſs of new matter which the writer, who detected thoſe fables, has added both to our local and to our general hiſtory, is believed to he authentic.

Amongſt the few ſpecific charges againſt the firſt volume of this work, which have come to the writer's knowledge, one regards the reality of the miracle, which, on the authority of a ſcore of our ancient hiſtorians, is aſcribed to the apoſtle of the Weſt Saxons, St. Birinus, at his firſt announcing the goſpel to them. If, however, the habits and ſituation of king Kinegils and of his people, at the arrival of the aforeſaid Papal envoy, are well conſidered, it will appear leſs extraordinary, according to the obſervation of an ancient father in a ſimilar caſe, that miracles ſhould have been wrought at the converſion of our anceſtors, than that they ſhould have been ſo ſuddenly converted without the teſtimony of miracles. The author can ſee nothing in the character of the Roman miſſionaries or of the Saxon Pagans, compared with the apoſtles and thoſe to whom they preached the goſpel, which ſhould render miracles leſs neceſſary in one caſe than they were in the other. Thus much is certain, that our Saviour Chriſt made the moſt unlimited promiſes to his church of the continuance of miracles in certain circumſtances, (1) and that their actual exiſtence, more or leſs, in all ages, is ſo well atteſted as not to admit of being denied without the eſtabliſhment of abſolute hiſtorical ſcepticiſm.

A ſecond objection is ſaid to have been taken at the author's account of the motives, progreſs, and effects of the Reformation. On this head he has no more to ſay, than that he could not do juſtice to his ſubject without dwelling upon an event which produced ſo extenſive and viſible a change in the ſtate of Wincheſter, and that he has been particularly exact in referring to his authorities in this part of his narration, which he has taken care in general ſhould be of the moſt unexceptionable nature.

(1) St. Mark, c. XVI, v. 17, 18. St. John, c. XIV. v. 12.

Other

Other more minute objections have been raiſed from a different quarter, but in a more explicit manner. It has been ſaid that the writer, in ſpeaking of the ejected canons of the cathedral in the tenth century, has made mention of their *wives*; (1) whereas the true appellation of ſuch perſons in the Latin language, and in the terms of the canon law is *Mulieres ſubintroductæ*, the unions in queſtion not being then ſanctioned either by the laws of the ſtate or of the church. All this is very true, and conformable to an expreſs diſſertation that occurs in the paſſage referred to; nevertheleſs we find the term objected to, and others correſponding with it ſometimes made uſe of by original writers, as may be ſeen in a quotation from one of them in the preſent volume. (2) Again, it has been alledged that the writer has ſpoken diſreſpectfully of St. Dunſtan, in what is ſaid of his viſions. (3) Nothing certainly could be further from his intention than to aſperſe, in the ſmalleſt degree, that great, holy, and much injured man, the wiſeſt and moſt proſperous miniſter that ever directed the counſels of an Engliſh monarch; all that he meant to reprobate was the want of diſcernment in ſome of his biographers.

A few miſtakes have preſented themſelves to the author himſelf, in reviewing his printed pages. In mentioning the inſtitution of the Order of the Garter, he has confounded together the diſtinct offices of its prelate and its chancellor. (4) He has deſcribed Bagſhot-heath as the neareſt place whence ſuch Druidical ſtones, as are found in Winchester and its neighbourhood, could be obtained; (5) whereas he has lately obſerved many ſuch, both in their natural and in an artificial ſituation, in various parts of the Iſle of Wight. Finally, the author obſerves, in the preſent volume, that in ſpeaking of the additions made to the caſtle of Winchester by king Stephen, on his recovering poſſeſſion of it, together with his liberty, by the defeat and capture of Robert earl of Glouceſter, he has ſaid: "It is probable that on this occaſion the ditches were deepened and widened, ſo as to admit the waters of the river to flow round the caſtle."

(1) Vol. I, p. 165. (2) Vol. II, p. 216, note 2.
(3) Vol. I, p. 158. (4) P. 289. (5) P. 10. Vol. II, p. 232.

caſtle." (1) Now this conjecture being contrary to the accounts which he has given of the preceding ſiege of the caſtle, (2) and of the removal of Hyde-abbey, (3) muſt of courſe be abandoned, as the ſaid accounts are grounded on clear hiſtorical records.

## NOTICE CONCERNING THE ENGRAVINGS.

The ſeven plates in the preſent volume, in addition to the five contained in the former, compriſe the principal antiquities extant in Wincheſter.

The Frontiſpiece conſiſts of a great variety of articles. The upper part of it repreſents the north ſide of the Partition Screen of the Cathedral Sanctuary, with the three mortuary cheſts which ſtand upon it. The firſt of theſe from the altar contains the bones of the kings Kinegils and Ethelwolph, the ſecond thoſe of Kenewalch and Egbert, and the third thoſe of other illuſtrious perſonages. Lower down is ſhewn a remaining ſpecimen of the inſide Court of Wolveſey Caſtle, at the north eaſt corner of it, with two ſtone coffins from Hyde-abbey, and the ſuppoſed ſtatue of biſhop De Rupibus on the lid of a third, which is in the Cathedral; alſo a Druidical Cromlech, now in St. Peter's porch, and a North View of the City from Hyde meadows.

The ſecond plate, page 25, and the third, p. 59, exhibit, in five views, the moſt curious ancient Tombs and Chantries in the Cathedral, being those of William of Wykeham, biſhop Fox, cardinal Beaufort, and biſhop Waynflete. They are copied with exactneſs, except that a very few mutilated ornaments are reſtored, and they are taken from the moſt intereſting points of view. The figures of the monks, with and without their cowls or great habits, are introduced in the latter plate, in order to ſhew the ordinary dreſſes of the ancient reſidents of the Cathedral Priory.

The fourth plate, p. 147, ſhews the Church and Hoſpital of St. Croſs, from the ſpot where, until of late, the ſouth wing ſtood, together with

(1) Vol. II, p. 160. (2) Vol. I, p. 215. (3) Vol. I, p. 216. Vol. II, p. 219.



ſpecimens

ſpecimens of Ancient Architecture, ſelected from the church, being proper to illuſtrate the writer's diſſertation on the progreſs of the aforeſaid art.

The fifth plate, p. 177, conſiſts of two ſubjects, the Eaſt View of the Weſt-gate of the City, and the North Weſt Aſpect of the Cathedral; the north eaſt view of the latter, ſhewing the different ſtyles of its architecture, having been given in a folio plate in the former volume. The drawings for this plate were taken in the year 1789, ſince which time conſiderable alterations have taken place in the Weſt-gate. In particular, a paſſage has been opened through the north ſide of it, where the ſteps and door are repreſented, that then led into a dungeon. The author has, on every occaſion, given the preference to thoſe drawings which repreſent his ſubjects in their more ancient ſtate.

The ſixth plate, p. 229, which belongs to the Supplement, contains three views, viz. the Outside of St. Peter's Chapel to the ſouth, the Inside of it, from the altar to about the middle, and St. Peter's Porch, once the Weſt door of St. Mary Magdalen's church on the hill.

The laſt plate conſiſts of three Ichnographical Charts, proper for underſtanding the deſcriptions of the City, Environs, and Cathedral of Winchester. The circumſtance of their being drawn from ſketches which the writer himſelf made, from the want of a regular ichnographical ſurveyor, will apologize for any technical defects that may be diſcovered in them.

All the aforeſaid views were drawn by the ingenious Mr. JAMES CAVE, of this city, and engraved by Mr. JOHN PASS, of Pentonville, except thoſe of the fifth plate, which were executed by Mr. BASIRE, from drawings of the celebrated Mr. JOHN CARTER.

The author is ſorry to have remarked ſeveral errata in the letter engraving of the plates, which, however, will be excused by those who know that this is a separate department of the art, and executed after the views themselves have been revised. At the bottom of the Frontispiece, for *i*nclosure, read *e*nclosure, and for Alt*e*r, read Alt*a*r. In the plate of St. Cross, at the bottom, for in*s*ipient pointed arch, read in*c*ipient; and in that of the King's House, in the title of Sir C. Wren, for Equiti, read Equiti*s*. In the Ichnography of the Cathedral, two or three spaces, which ought to have been left vacant for door ways, are filled up.

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*Antiquity of Winchester Cathedral.—Foundation of it by King Lucius.—Its Situation, Architecture, Dimensions, and Title.—First Destruction of the Cathedral, and second Building of it in the Time of Constantine.—Its Fate at the Saxon Conquest.—Rebuilt with great Magnificence by the two first Christian Kings of the West Saxons.—Again rebuilt, enriched with Crypts, and dedicated by St. Ethelwold.—Occasion of its being rebuilt, for the fourth Time, after the Norman Conquest.—The Style and Order in which this Work was carried on.—Description of the Parts of it which still remain.—The Saxon Work, at the East End, replaced with early Gothic, by Bishop Godfrey de Lucy.—His Workmanship ascertained.—Errors of former Writers.—Edington undertakes to repair the West End in the improved Gothic Style.—His Work pointed out.—Errors of Bishop Lowth.—The genuine History of Wykeham's Works in the Cathedral.—Description of the Works of Bishop Fox and Prior Silkstead, at the East End of the Church, in the 16th Century.*

THE ſacred edifice before us is perhaps the moſt venerable and intereſting object within the compaſs of the iſland, now that Glaſſenbury is deſtroyed, whether we conſider the antiquity of its foundation, the importance of the ſcenes that have been tranſacted in it, or the character of the perſonages with whoſe mortal remains it is enriched and hallowed.

The ancient hiſtorian of this cathedral, (1) quoting authors whoſe works were extant in his time, and who appear to have lived ſeveral centuries before him, (2) informs us that this religious ſtructure was firſt built by our Britiſh prince Lucius, in the ſecond century of the Chriſtian æra, (3) being the firſt royal perſonage in the world who had the courage to profeſs himſelf the diſciple of a crucified maſter; and that he diſtinguiſhed this, amongſt ſimilar foundations, by peculiar marks of his reſpect and munificence. Indeed, if we can depend upon the accuracy of the dimenſions ſet down by theſe ancient authors, our cathedral, celebrated as it now is for being ſuperior in length to all the other churches of the kingdom, is ſtill by no means equal in this or in any of its other proportions to thoſe in which it was originally built by its firſt founder Lucius. (4) As the Grecian architecture was then perfectly underſtood and practiced, and as South Britain was at the ſame time in the higheſt ſtate of civilization and refinement, we cannot doubt of the cathedral's being built in the above-mentioned ſtyle, though Rudborne and his

(1) Thomas Rudborne, one of the monks of this cathedral in the middle of the 15th century, cited by Uſher in his Primordia, Creſſy, Stephens, &c. now publiſhed by Henry Wharton, in his Anglia Sacra, vol. 1.

(2) Vigilantius de Baſilica Petri. Girardus Cornub. de Geſt. Brit. Moratius, &c.

(3) Viz. between 176 and 180. See vol. 1, p. 39.

(4) Rudborne, Hiſt. Maj. l. 1, c. VI, whom Uſher and Stephens follow, tells us, on the authority of Moratius, that the church built by Lucius was 209 paces long, which, according to the computation of one of the above-mentioned writers, muſt at leaſt be equal to 600 feet. The ſame author tells us that the church was 80 paces long, and 92 paces high. According to this account, ſuppoſing what is probable, that the ſtructure did not extend ſo far as it does at preſent to the weſt, it muſt have reached, to the eaſt, a certain ſpace into Colebrook-ſtreet, in a part of which we learn that there was a Pagan temple of Concord, as there was another, dedicated to Apollo, not far from thence, in a ſouthern direction. It does not appear from this account that Lucius was at liberty to deſtroy the ſaid Heathen temples, though he built a Chriſtian church near them. In confirmation of the conjecture ſtated above, that the cathedral, built by Lucius, extended farther to the eaſt than it does at preſent, it is proper to mention, that at the bottom of the ſtream, which was made by St. Ethelwold, in the tenth century, to run near the eaſt end of the ſaid church, there are at preſent, or were lately, foundations of large walls, in the ſame direction with it.

authorities

authorities aſſure us that its form was the ſame that it has ever ſince worn, namely, that of a croſs. (1) Together with the church itſelf, this religious prince muſt have built a baptiſtery, which, according to the diſcipline of thoſe times, was always a diſtinctly ſeparate building, and we are aſſured that he erected an extenſive manſion (2) for the habitation of the clergy, whom he liberally endowed to perform divine ſervice in this cathedral of Venta Belgarum. The church being finiſhed, was dedicated in honour of *The Holy Saviour*, (3) by the Britiſh apoſtles, Fugatius and Duvianus, ſent hither, at the requeſt of the ſaid Lucius, from Rome, by pope Eleutherius, (4) who alſo ordained a prelate for this ſee, by name Dinotus. (5)

When this noble baſilic had ſubſiſted about 120 years, (6) it was levelled with the ground, and the clergy belonging to it were martyred, (7) except a few who ſaved themſelves by flight, in the great perſecution raiſed by Diocleſian towards the concluſion of the third century, which raged with equal violence againſt the Chriſtians in every other part of

(1) "Ab uno cornu, ex tranſverſo eccleſiæ in alterum, erant paſſus 180." Rudb. Hiſt. Maj. l. 1, c. VI, ex Moratio.—Numerous and magnificent churches were built, during the century in queſtion, and that which followed it, in different parts of the Roman empire, where Chriſtianity was not ſo much encouraged as it was in Britain. See Le Brun, Meſſe Explic. tome II. Bingham's Chriſtian Antiquities, book VIII.—The forms of theſe primitive churches were various, oblong, octagonal, round, and the ſhape of a croſs. In particular, the magnificent church of the apoſtles at Conſtantinople, which was encruſted with marble, ceiled with plates of gold, and covered with tiles of gilt braſs, was of the laſt mentioned ſhape. Euſeb. Vit. Conſt. S. Greg. Nazian. Bingham, Ecc. Antiq.

(2) According to Rudborne, it muſt have been near 600 feet in length, and 120 in breadth, being ſituated conſiderably more to the eaſt than the monaſtery of later date.

(3) Rudb. l. 1, c. III.

(4) Bede, Ecc. Hiſt. l. 1, c. IV. Gul. Malm. Antiq. Glaſſen. Mat. Weſt. &c.

(5) Rudb. (6) For the chronological difficulties concerning the dates in queſtion, ſee part 1, p. 39, 47, &c.

(7) Rudb. Hiſt. Maj. l. 1, c. IV.—This writer takes great pains to perſuade us that the clergy in queſtion were monks of an order anterior to the ages both of St. Benedict and St. Antony, namely, thoſe inſtituted by St. Mark at Alexandria. It would be a loſs of time to confute an account ſo glaringly improbable.

Britain, (1) and of the whole Roman empire. This ſtorm being appeaſed when Conſtantius aſſumed the purple, the cathedral of Venta was a ſecond time rebuilt, being finiſhed, at the lateſt, in 313. (2) But this work being now executed, not at the expence of an opulent prince, as had been the caſe before, but by the contributions of private Chriſtians, who had been impoveriſhed and reduced, even to live in the foreſts, during the late perſecution, (3) the ſtructure was much leſs extenſive and magnificent than it had been. (4) The form and architecture of it, however, were the ſame that have been mentioned above; but, as the art of building had greatly declined between the reigns of Antoninus and Conſtantine, (5) ſo we may reſt aſſured that the ſecond ſtructure was inferior to the firſt in beauty, as well as in extent. At this time Conſtans was biſhop of Venta, who conſecrated the new baſilic, in honour of St. Amphibalus, (6) the inſtructor of St. Alban, and his fellow ſufferer in the late perſecution. When this city fell under the power of our Pagan anceſtors, the Weſt Saxons, about the year 516, all its clergy, together with the lay inhabitants, were ſwept away in one promiſcuous ſlaughter. The cathedral itſelf, however, inſtead of being deſtroyed by the victorious Cerdic, was repaired by him, (7) and turned into a temple of his native gods, (8) in which he cauſed himſelf to be ſolemnly crowned king of the Weſt Saxons, in the year 519.

Upon the converſion of Kinegils, who, with a great part of his ſubjects, embraced the Chriſtian faith in 635, at the preaching of St. Birinus, the envoy of pope Honorius, the ancient cathedral was ſtill ſubſiſting, though profaned, as we have ſaid, by Pagan rites, and therefore might, with more eaſe and propriety, have been again applied to the

(1) Gildas, Hiſt. c. VIII. Bede, Ecc. Hiſt. l. I, c. VIII.

(2) Rudborne ſays the church was rebuilt 22 years after its deſtruction, or in the year 293, but we have remarked, vol. I, p. 49, that this author has ſet his chronological ſcale above 20 years too forward.

(3) Gildas, De Excid. (4) Rudb. l. IV, c. VI.

(5) This is manifeſt from an attentive examination of the architecture of Conſtantine's triumphal arch. (6) Rudb. (7) Idem, l. II. (8) Idem.

purpoſes

purpoſes of a Chriſtian church, than could thoſe Heathen temples that the Saxons themſelves had raiſed, which nevertheleſs pope Gregory had permitted to be conſecrated to the worſhip of the true God. (1) But the royal convert being inflamed with zeal for his religion, and gratitude towards his inſtructor, (2) was reſolved upon rebuilding this, which was from the firſt intended to be the principal cathedral of the weſt, (3) with the greateſt magnificence in his power. He was actually employed in executing this religious deſign, having taken down the former fabric, (4) and collected an immenſe quantity of materials for the work, (5) when he was carried off by death, and the building, as we have ſtated, (6) was interrupted for a few years, until at length it was compleated by king Kenewalch, ſon of the above-mentioned Kinegils, upon a ſcale of extent, and with an elegance, that ſeems to have been unprecedented in this iſland ſince the Saxon conqueſt. (7) Our apoſtle St. Birinus had the ſatisfaction of ſeeing this royal foundation compleated before his death, and of conſecrating it in perſon, which he performed in the name of the Holy Trinity, and of the apoſtles St. Peter and St. Paul, (8) in 648, a ſhort time before his happy diſſolution.

During the fifty years that had intervened ſince the firſt preaching of the Goſpel to the Saxons, by the inſtructions of their preachers, (9)

(1) Bede, Ecc. Hiſt. l. 1, c. xxx.

(2) "Iſte (Kinegilſus) dedit S. Birino civitatem Dorcaceſtriam, ut ſederet interim in ea, donec coneret eccleſiam tanto pontifice dignam in regia civitate." Annales Wint.

(3) In votis ejus (Kinegilſi) erat in Wintonia ædificare templum præcipuum, collectis jam plurimis ad opus ædificii." Annal. Wint.—"Eodem tempore (an. 544) Kenewalchus ſedem epiſcopalem in Wintonia fundavit." Mat. Weſt.

(4) "Incœpit fundare eccleſiam cathedralem Wynton, deſtruens illud templum Dagon quod Cerdicus conſtruxerat." Rudb. Hiſt. Maj. l. 11, c. 1.—It is the opinion of Burton, Camden, and other highly reſpectable antiquaries, that the maſs of ruins at the weſt end of the preſent cathedral, formed part of the building belonging to this ancient cathedral, an opinion which we can by no means aſſent to. (5) Annal. Wint.

(6) Vol. 1, p. 95. (7) Rudb. Annales. Gul. Malm. De Geſt. Reg. l. 11, c. 11.

(8) See vol. 1, p. 95, note 4.

(9) "Curavit rex (Edwinus) docente eodem Paulino, majorem, ipſo in loco, & auguſtiorem de lapide fabricare baſilicam." Bede, Ecc. Hiſt. l. 11, c. xiv.

and

and their frequent intercourſe with France and Italy, our anceſtors had abandoned their former rude ſtyle of building, the materials of which, even in their churches, were only the trunks of trees, ſawn aſunder and placed beſide each other, with a covering of thatch, (1) a ſtyle of building, that, at the time we are ſpeaking of, ſtill prevailed in the northern parts of the iſland, and they quickly learnt, not only to build with hewn ſtone, but alſo to cover their churches with lead, to glaze the windows of them, and to adorn them with religious paintings. (2) The perſon who contributed moſt to the introduction of theſe arts into the iſland, was the famous abbot St. Bennet Biſcop, who being the intimate friend, and occaſionally the gueſt of Kenewalch, no doubt aſſiſted him with his own talents and experience, as alſo with the ſkill of the artiſts whom he procured from abroad, (3) in building the cathedral of this city, in that ſuperior ſtyle of elegance, in which it is ſaid to have been raiſed. If we admit, what ſeems hardly credible, that the ground plan of Kenewalch's cathedral was as extenſive as that which was afterwards raiſed by Walkelyn, after the Norman conqueſt, (4) or, in other words, as extenſive as it is at the preſent day, yet we may reſt ſatisfied, from the improvements that were made in our national architecture, at the laſt mentioned period, (5) that it was by no means equal to it in loftineſs and magnificence. This ſtructure, thus raiſed, remained unimpaired until the firſt conqueſt of the iſland by the Danes, after the death of our renowned St. Swithun, when this city falling into their hands, the cathedral clergy were all maſſacred, and the fabric itſelf, in all appearance, ſuffered great

(1) Hen. Hunt. Hiſt. l. III.—"Eccleſiam, more Scotorum non de lapide, ſed de robore ſecto totam compoſuit, atque arundine texit." Idem. l. III, c. XXV. Idem. l. V, c. XXII.

(2) The church of Weremouth was ornamented with pictures of the Bleſſed Virgin Mary, the Apoſtles, and of the viſions in the book of the Revelations, by its founder, St. Bennet Biſcop, as Bede expreſsly ſays, in his Hiſtory of the Abbots of that Monaſtery.

(3) Idem.

(4) "Religioſus adeo (erat Kenewalchus) ut in Wintonia templum Deo, per id temporis, pulcherrimum, conſtrueret; quod loci poſteritas in epiſcopali ſede fundata etſi auguſtiore peritia, *per eadem cucurrit veſtigia.*" Will. Malm. De Geſt. Reg. l. I, c. II.

(5) Idem. l. III.

damage,

damage, as we find, ſoon afterwards, a particular proviſion made by one of its biſhops for repairing it. (1) It is not to be ſuppoſed that the famous Saxon architect, St. Ethelwold, who built ſo many churches and monaſteries, in different parts of the kingdom, would neglect the cathedral of his own ſee, and of his native city; on the contrary, we are aſſured, that it was an object which he had very much at heart to rebuild it from the ground. (2) This he accordingly performed with great diligence, obliging his monks to aſſiſt in the work. (3) He at the ſame time enriched it with its ſubterraneous crypts, which it before had wanted, (4) as alſo with the ſtream of water, which he introduced into the principal offices of the monaſtery, as he did other ſtreams into different parts of the city. (5) He lived to compleat this great undertaking, at which time, namely in the year 980, he conſecrated the new ſtructure with great ſolemnity, in the preſence of king Ethelred, St. Dunſtan, archbiſhop of Canterbury, and eight other biſhops. (6) It was dedicated, under the ſame title of St. Peter and St. Paul, which St. Birinus had conferred upon it, but the body of St. Swithun, having a little before been transferred from the church yard, where it had been buried, in conformity with his own directions, into the church itſelf, where a ſumptuous ſhrine had been provided by king Edgar for its reception, and the whole kingdom reſounding with the fame of the miracles wrought by his interceſſion (7) it was thought proper to add the name of this ſaint to

(1) Vol. 1, p. 125.

(2) "Fuit Ethelwoldus templorum, diverſarumque ſtructurarum fabricator egregius. Magno ſtudio in veteris eccleſiæ inſtaurationem vir ſanctus incumbebat, & fratres ſæpe laborabant." Vita Ethelwoldi per Wulſtan. Monach.—"Nova eccleſia, ut diu deſideraverat, ædificata, ſublatus eſt mundo." Will. Malm. De Pontif. l. 11. (3) Vide ſupra.

(4) Crypts, called alſo *Confeſſiones*, and *Martyria*, were ſubterraneous chapels, which were uſually dug under the principal churches, and at firſt appropriated to the burial of the martyrs or other ſaints. Hence they were places of great devotion, and, being provided with altars, maſs was ſometimes celebrated in them.

(5) Vol. 1, p. 161. (6) Idem. p. 159, 160.

(7) "Vidi ego hominem cui violentia raptorum effodiſſet lumina, oculis vel illis vel aliis receptis, ſerenam lucem per Swithuni merita recepiſſe, &c." Will. Malm. De Pontif. l. 11.

thoſe

thoſe of its former patrons, which title, for the reaſon juſt mentioned, ſoon becoming highly celebrated, the cathedral itſelf and the priory belonging to it were henceforward, down to the time of Henry VIII, diſtinguiſhed by the name of St. Swithun. It is probable that the ſtructure of St. Ethelwold was of no greater height and extent than that of Kenewalch, and indeed that the former not only made uſe of the looſe materials of the ancient building, but alſo incorporated ſuch parts of it, as he found of ſufficient ſtrength to be left ſtanding. It is the opinion of a learned antiquary, that a conſiderable part of this Saxon cathedral, built by St. Ethelwold and king Edgar, is ſtill in being, namely, the low built iſles at the eaſt end of the fabric, where the tombs of Beaufort and Waynflete are now ſeen, (1) but his aſſertion, that the ſtyle of the architecture here is more ſimple and confined than that of Walkelyn, is manifeſtly erroneous, whether we examine the inſide or the outſide of the building in queſtion. It is not, indeed, ſo lofty as the tranſepts are, but ſo the chapels behind the high altar, which were conſidered as detached from the main body of the church, are uniformly found to be in our ancient cathedrals. Independently, however, of this reaſoning, the architecture of theſe iſles, as we ſhall ſee, beſpeak a much later date than that of the Norman, Walkelin. All then that remains viſible of the work of St. Ethelwold, are the crypts themſelves, or the chapel under the part that we have been ſpeaking of; the walls, pillars, and groining of which remain in much the ſame ſtate as he left them in, (2)

(1) Deſcription of the City, &c. of Wincheſter, by the Rev. Thomas Warton, p. 63.

(2) The chief alterations in them, of a later date, are the following:—1. A new crypt, with pointed arches, has been made under the eaſtern extremity of the Lady Chapel.—2. Several maſſes of maſonry have been raiſed in various parts of them, either to form ſepulchres for bodies, the monuments of which are above, or to ſupport the fabric over them, which, in theſe parts, is exceedingly defective.—3. A great quantity of rubbiſh and earth has accumulated on the pavement, which hides the ſame, together with the baſes of the pillars.—4. The entrance into them, through the holy hole, has been obſtructed by biſhop Fox, and another has been made by him from the Water Cloſe, under the ſouth eaſt iſle of the fabric.

and

and are executed in a firm and bold, though ſimple and unadorned manner, that gives no contemptible idea of Saxon art.

It is impoſſible to ſuppoſe that a church, which had been built by ſo able an architect, and in ſo ſubſtantial a manner, could want rebuilding in leſs than a century, when biſhop Walkelin actually undertook this great work. It is true it had, during this time, fallen a ſecond time under the power of the Pagan Danes; (1) but as the city, on this occaſion, ſurrendered itſelf to them without any reſiſtance, ſo it ſeems now to have been exempt from any ſignal devaſtation. At all events, we may be aſſured, that whatever damage the impious Swayne might have done to the cathedral, his religious ſon Canute, one of the chief of all its royal benefactors, amply repaired. It was not then from any real neceſſity of ſuch a work, that our firſt Norman biſhop rebuilt the cathedral; but the fact is, the Normans in general, being a refined and high ſpirited people, held the Saxons, with all their arts, learning, and whatever elſe belonged to them, in the moſt ſovereign contempt. In particular, they almoſt every where threw down the chief churches of the vanquiſhed people, and rebuilt them in a more noble and magnificent ſtyle, which they had learnt in their own country. (2) As the biſhopric of Wincheſter was undoubtedly the firſt in England, in point of wealth, and about this time was ſynodically declared to be the ſecond, in point of dignity, (3) ſo Walkelin, whoſe mind was not leſs noble and vaſt than that of his relation, the Conqueror, took pains that its cathedral ſhould not be inferior to thoſe which ſeveral other biſhops, his countrymen, were at the ſame time erecting in different ſees. We are enabled to form ſome idea of the greatneſs of the work in hand, and of the ardour with which he proſecuted it, from the adventure mentioned before, (4) of his

(1) See vol. 1. p. 172.

(2) "Videas ubique in villis eccleſias, in vicis & urbibus monaſteria, novo ædificandi genere, exurgere." Will. Malm. De Reg. l. III. "Monaſteria ſurgebant, religione vetera, ædificiis recentia." Ibid.

(3) In Concil. Londin. an. 1075. Rudb. Angl. Sac. vol. 1, p. 254.

(4) See vol. 1, p. 195.

cutting down a whole foreſt, in order to ſupply part of the timber neceſſary for compleating it. It was not, however, the church alone that this prelate undertook to rebuild, but alſo the extenſive and numerous offices of the adjoining monaſtery, all which he actually compleated at his own expence; ſo that amongſt all the great and munificent prelates, who have been founders and benefactors of this cathedral, the name of Walkelin undoubtedly claims the firſt place, and, as a celebrated hiſtorian ſays, will remain immortal, like the works which he has made, as long as an epiſcopal ſee ſhall remain at Wincheſter. (1)

To underſtand, in a diſtinct manner, what works were actually executed by Walkelin, and to reconcile certain apparent contradictions in our Wincheſter annaliſts and other ancient writers, it ſeems neceſſary to admit the following particulars. The Saxon church built by Kenewalch, and rebuilt by St. Ethelwold, had the ſame limits to the eaſt that the church has had ever ſince; (2) but it did not extend ſo far towards the weſt, probably by 150 feet, as Walkelin afterwards built it. (3) In conſequence of this ſcale of the ancient church, its high altar, (4) tower, (5) tranſept,

(1) "Walkelinus, cujus bona opera, famam vincentia, ſenium a ſe, vetuſtatis repellent, quamdiu ſedes epiſcopalis durabit." Will. Malm. De Geſt. Pontif.

(2) We may be aſſured that St. Ethelwold's church did not reach beyond the ſtream of water which he introduced into the monaſtery. Now the preſent fabric reaches almoſt to the border of it.

(3) Not to mention the great improbability that the low Saxon church was 550 long, there are other arguments drawn from Rudborne and Malmſbury's account of the relative ſituation and extent of the new minſter church, which was parallel with the cathedral, and of the old cemetery or church yard, which ſeem to prove that the Saxon church did not extend ſo far to the weſt as it does at preſent.

(4) It is plain from the Wincheſter annaliſt, that there was a high altar of the ancient church, which coexiſted with that of the new church, and which therefore muſt have ſtood to the eaſt of it. Vid. an. 1094.

(5) That there was a tower belonging to the Saxon church, ſituated to the eaſt of the preſent tower, and which continued long to exiſt with it, is probable, not only from the general ſcale of the building, but alſo from the following circumſtances. The tomb of William Rufus, ſtood under a certain tower of the church, which falling down, covered it with ruins. But the ſaid tomb neither now is, nor appears ever to have been, under the preſent tower,

tranſept, and the habitations of the monks, (1) were conſiderably more to the eaſt, than they were afterwards placed. Walkelin began his work by taking down all that part of the church which was to the weſt of the aforeſaid tower, in the place of which he built up from the foundations the preſent large and maſſive tower, which hence bore his name, (2) the lofty and capacious north and ſouth tranſepts, and the body of the church of the ſame height with them, and reaching to the full extent of the preſent fabric. He alſo built new cloiſters, with all the other offices requiſite for a cathedral monaſtery, ſuch as a chapter-houſe, dormitories, a refectory, kitchen, &c. in the ſituation which they ever afterwards held, on the ſouth-weſt ſide of the church. In effecting this latter work he was under the neceſſity of taking down the weſtern end of the ancient monaſtery, yet ſo as to leave a ſufficient part of it ſtanding, as was alſo the caſe with the church itſelf, for the performance of the regular exerciſes of the monks. (3) The whole of this great work being compleated within the ſpace of fourteen years, having been begun in 1079, on the ſixth of April, in the year 1093, the monks went in triumph from their old to their new monaſtery, on which occaſion a great ſolemnity was held, which was graced with the preſence of moſt of the

tower, which, as Rudborne remarks, was built in too firm a manner to have fallen down ſo ſoon after its erection. 2dly, We are told by the annaliſt that in 1214 the weather cock (flabellum) falling from the tower, broke the ſhrine of St. Swithun, which muſt have ſtood near the high altar; now it was impoſſible that any heavy ſubſtance falling from the top of the preſent tower ſhould come near that ſituation. We are ſenſible that the preſent hypotheſis does not agree with that of Rudborne, who is embarraſſed to account for the circumſtance of the tower's falling upon Rufus's tomb. Ang. Sac. vol. 1, p. 271. But, in admitting his facts, we are not obliged to follow his conjectures, which may be ſeen in the paſſage here quoted. What is advanced above ſeems to be the only way of reconciling Rudborne with himſelf, who in a preceding paſſage, p. 256, has told us: "Walkelinus epiſcopus fieri fecit turrim eccleſiæ Wintonienſis ut modo cernitur."

(1) The Annaliſt expreſſly deſcribes the old and the new monaſteries as exiſting at the ſame time. An. 1095.—"In præſentia fere omnium epiſcoporum & abbatum Angliæ, de veteri monaſterio Wintonienſi, cum maxima exaltatione & gloria, ad novum venerunt monachi, 6° idus Aprilis." Annales Wint.

(2) Rudb. Ang. Sac. p. 271.

(3) Vid. ſupra.

biſhops and abbots of England. (1) On the 16th of July, being St. Swithun's feſtival, in the ſame year, the ſhrine of that ſaint was carried in proceſſion from the old high altar to the new one; (2) a diſtance probably of not more than forty feet, but which was, to all appearance, lengthened by making the circuit of the cloiſters. In the courſe of the ſaid year Walkelin took down the offices, which had been left ſtanding, of the ancient monaſtery, the tranſepts, and whatever elſe remained of the ancient church, except the old high altar and the eaſtern iſles, in the centre of which it was placed. (3) In the next year it is probable that the old high altar, being no longer neceſſary, was removed, as certain relics of St. Swithun and thoſe of ſeveral other ſaints were then found under it. (4)

We have abundant ſpecimens remaining of the work of the above-mentioned Norman prelate. The moſt conſpicuous of theſe is the ſquare maſſive tower, 140 feet high and 50 feet broad, which is ſeen, at the preſent day, in as perfect and firm a ſtate, to all appearance, as when it was firſt built 700 years ago, and which was celebrated in ancient times for being the firmeſt in all England. (5) It bears intrinſic evidence of the age in which it was built, in the general ſimplicity and maſſiveneſs of its architecture, in its circular windows, adorned with the chevron and billetted mouldings, and in the capitals and ornaments of its pillars. It is frequently aſked, why a tower of ſuch great ſtrength is deſtitute of a ſteeple? The fact is, it was built before ſteeples were invented, theſe being the natural growth of the pointed arch, as we ſhall elſewhere ſhew. The purpoſes which it was intended to anſwer were, in point of uſe, to ſerve as a lanthorn to the choir, which actually ſtands in need of ſuch a contrivance, and in point of effect to give an idea of height when viewed

(1) Vid. ſupra. (2) Annales ad dict. an.

(3) "Sequenti die Domini cœperunt homines Walkelini epiſcopi, primum vetus frangere monaſterium, & fractum eſt totum in illo anno excepto porticu uno et ſummo altari." Annal. Wint. an. 1093. (4) Annales, an. 1094.

(5) "Illa turris adhuc extat, ſecundum latomos firmiſſima inter omnes hujusmodi turres in regno Angliæ," Rudb. Hiſt. Maj. l. v. c. 11.

from

from the inſide, a proportion which, no leſs than length, the Normans affected to carry as far as poſſible in their ſacred edifices. In proof of this we have to obſerve, that the inſide of the tower, in both its ſtories above the preſent ceiling, and up to the very covering of it, is finiſhed with the utmoſt care, and adorned with various ornaments, chiefly thoſe above-mentioned, and that at leaſt the lower ſtory of it was actually open until the reign of Charles I. The two tranſepts are alſo the work of Walkelin, and though they have been the moſt neglected of any part of the fabric, yet are they in a far more firm and ſecure ſtate than any portion of the building that is of a later conſtruction. It is neceſſary, however, in viewing this and other ancient fabrics, carefully to diſtinguiſh the original work from the alterations that have ſince been introduced into them. Of the former ſort are the walls up to the very ſummit of them, with their thin perpendicular buttreſſes, and their narrow ſimple mouldings, as alſo the interlaced arch work on the upper part of the ſouth tranſept above the clock, forming perhaps the firſt rudiment of the pointed arch extant in England. Of the ſame date and workmanſhip are the whole of ſeveral windows in both tranſepts, being large and well proportioned, with circular heads, ornamented with the billetted mouldings, and ſupported, on each ſide, by a plain Saxon pillar, with a rude kind of ſquare frieze and cornice, reſembling thoſe which are ſeen between the lights in the tower. The alterations that have been introduced into the tranſepts, ſince the time of Walkelin, are chiefly found in the windows. A great proportion of theſe have been changed at different periods, and in various ſtyles and faſhions. In many of them the circular arch and billetted moulding is left to remain, and a pointed window, with Gothic mullions, is inſerted under them. In others theſe have been quite taken away, and a pointed arch has been made to receive the Gothic window. In like manner, the St. Catharine's wheel, on the north front of the ſaid tranſept, is evidently of a later date than the Norman founder.

The next of our biſhops who ſignalized himſelf in repairing his cathedral was that eminent prelate Godfrey de Lucy. In the courſe of a century after the death of Walkelin, we may ſuppoſe, that the Saxon work

work, which the latter had left remaining to the eaſt of the high altar, with the ſmall tower over it, were become out of repair; he accordingly rebuilt them in the architecture of the times, beginning with the tower, which was begun and finiſhed in the year 1200. (1) He then formed a confraternity or ſociety of workmen, with whom he entered into terms for compleating the other repairs, which he was deſirous of making, namely for rebuilding the whole eaſt end of the church, with the Lady Chapel, (2) as far as that anciently extended, (3) in the courſe of five years, dating from the year 1202. (4) In the mean time, this prelate having paid the debt of nature in 1204, was buried in the centre of his own works, as was uſual in ſuch caſes. It might ſeem impoſſible for a perſon who is ever ſo little ſkilled in the different periods of our ſacred architecture to overlook the workmanſhip of De Lucy, ſo ſtrongly characteriſtic of the age in which it was executed; yet this has been done by two celebrated authors of modern times, who have treated of the antiquities of Wincheſter, one of whom has indiſcriminately attributed this, with the other parts of the fabric weſtward of it, to the Norman Walkelin; (5) whilſt the other, ſtill more inconſiſtently, aſcribes a ſtill

(1) "Anno 1200, inchoata eſt & perfecta turris Wintonienſis eccleſiæ." Annal. Wint.—Independently of the many poſitive aſſertions of Rudborne, that the preſent great tower was built by Walkelin, the ſtyle of it, as we have intimated, proves this: There muſt then have been a ſmaller tower to the eaſt of it, originally built by the Saxons, and now rebuilt by De Lucy.

(2) In the Epitome concerning the biſhops of Wincheſter, Ang. Sac. vol. 1, p. 286, is a mutilated ſentence, which ſeems to refer to the works of De Lucy in the cathedral, and to imply that he rebuilt the church and vaulted it together with the wings, from the high altar to the altar of the Bleſſed Virgin at the eaſt end, viz. "Ad altare B. Mariæ ad finem cum alis voltam."

(3) It is eaſy to diſcover the addition made to the Lady Chapel in the 16th century.

(4) "Anno 1202, D. Wintonienſis Godfridus De Lucy conſtituit confratiam pro reparatione eccleſiæ Wintonienſis, duraturam ad quinque annos completos." Annales Wint.—Such was probably the origin of the ſociety of the Freemaſons.

(5) "The whole fabric then ſtanding (in Wykeham's time) was erected by biſhop Walkelin." Lowth's Life of William of Wykeham, p. 208.—Our author in ſupport of his opinion, refers to the paſſages in Rudborne, which we have quoted above, by the tenor of which it is clearly confuted.

earlier

earlier date to it, and ſuppoſes it to have been built by the Saxons. (2) However, there is no perſon that is a judge of theſe matters, who, viewing the low iſles of the church, at the eaſt end of it, there ſees, both on the outſide of it and in the inſide, the ranges of ſhort pillars, ſupporting arches, formed of the upper part of a trefoil, the narrow oblong windows in different compartments, without any mullions, the obtuſe-angled or lancelike heads of theſe and of the arches themſelves, the cluſters of thin columns, moſtly formed of Purbeck marble, with bold and graceful mouldings on the capitals and baſes, together with the intermingled quatrefoils inſcribed in circles, by way of ornament; there is no ſuch perſon, we repeat, who will heſitate to pronounce that the ſaid work was executed in the ſame century with Saliſbury cathedral, (3) namely, in the 13th, that in which Godfrey De Lucy died.

In conſequence of the works of the laſt mentioned prelate, at the eaſt end of the church, this part, though leſs lofty, was far more ornamented and beautiful, according to the opinion of thoſe times, than the main body of the church was, whoſe plain walls, huge unadorned pillars, and naked timbers in the roof, appeared poorer and more contemptible from the contraſt. But when, by degrees, the Gothic architecture, (3) which

(1) "I am perſuaded that the low built iſles, at the eaſt end of the choir, exiſted before the time of Walkelyne, and are a part of the old church, erected by the Saxon kings." Deſcription of Wincheſter, &c. by the Rev. Thomas Warton, p. 63.—This author, when he wrote the above, had probably not paid that attention to ancient architecture, which he afterwards diſplayed in his notes on Spencer's Fairy Queen, as the aſſertion above quoted, is in direct oppoſition to the characteriſtical rules there laid down by him.

(2) Upon comparing together the work of our Godfrey de Lucy, particularly in the ancient part of the Lady Chapel, with that afterwards executed by Richard Poore at Saliſbury, we clearly ſee that the former ſerved as a model for the latter. We muſt not omit to mention, that ſome windows of a later date have been inſerted in a part of this building, no leſs than in that of Walkelin.

(3) The writer makes uſe of the term *Gothic* for the architecture in queſtion, as being generally received, though he is ſenſible that the ſame was introduced, for the purpoſe of bringing it into contempt, by real Goths and Vandals, the deſtroyers of the venerable and curious monuments of preceding ages, in the 16th century. Many learned perſons now include all the different periods of the pointed architecture, under the general name of the *Norman* ſtyle.

was

was in its infancy at the beginning of the 13th century, had attained to its maturity in the middle of the 14th, and when ſo many other churches throughout the kingdom, ſhone forth with all the magic beauty of tracery vaultings, ſpreading columns, ſhelving buttreſſes, tapering pinnacles, canopied nitches, ſtatuary friezes and corbels, ramified mullions, and hiſtorical windows, it was not fitting that the cathedral of this opulent and dignified biſhopric ſhould remain deſtitute of ſuch admired and appropriate improvements. This was the real cauſe of the great work that was carried on at the time we are ſpeaking of, namely, during the middle and latter part of the 14th century; not that Walkelin's work was in the ſpace of 300 years become decayed and inſecure, as a learned author tells us, (1) ſince the correſponding parts of that very building, namely the tranſepts, after having ſtood 400 years longer, are ſtill the firmeſt parts of the whole fabric. The prelate who firſt took this great work in hand was not, as is generally ſuppoſed, William of Wykeham, but his predeceſſor William of Edington, who was treaſurer and chancellor to Edward III. It is inconteſtible from his will, made and ſigned in the year of his deceaſe, that he had actually begun and undertaken to finiſh the rebuilding of the great nave of the church, (2) though he only lived to execute a ſmall part of it, namely the two firſt windows, from the great weſt window, with the correſponding buttreſſes, and one pinnacle on the north ſide of the church, and in like manner the firſt window towards the weſt, with the buttreſs and pinnacle on the ſouth ſide of the ſame.

The celebrated biographer of William de Wykeham, has given a detailed account of the great works executed by the latter at the cathedral, which contains much uſeful information, and alſo many miſtakes. It appears that the prior and monaſtery, by an authentic deed, acquitted the biſhop of all obligation of executing the work, which he

(1) Lowth's Life of W. W. p. 209.

(2) "Eodem anno 1366, die 11 Sept. teſtamento condito, præcepit ut de bonis ſuis expenderetur ad perfectionem navis eccleſiæ cathedralis Wintonienſis a ſe inchoatæ." Contin. Hiſt. Wint. ex Regiſtro Langham. Ang. Sac. vol. 1, p. 317.

had

had taken in hand, and acknowledged that it proceeded from his mere liberality and zeal for the honour of God: they agreed to find the whole ſcaffolding neceſſary for the work, and gave the biſhop free leave to dig and carry away chalk and ſand from any of their lands, as he might think convenient and uſeful for the ſame purpoſe; beſides allowing the whole materials of the old building to be applied to the uſe of the new. He employed William Winford as his architect, and Simon Membury as his ſurveyor, whilſt John Wayte, one of the monks, acted as controller on the part of the convent. (1) In theſe, and in other particulars, as far as they tend to ſhew that this illuſtrious prelate repaired, and, in a certain ſenſe, rebuilt the main body of the cathedral, from the tower to the weſt end, in that new invented ſpecies of architecture called the Gothic, the aforeſaid biographer is ſupported by inconteſtible records; but when he aſſerts that, to effect this, he took down the whole former fabric, (2) he is clearly in an error. For let any one compare the buttreſſes, pinnacles, and windows, which we have aſcribed above to Edington, with the others in the ſame range, that are the undoubted work of Wykeham, and then ſay, whether it is poſſible that they can be all the work of the ſame architect. The four buttreſſes of Edington, three on one ſide and one on the other, have a greater number of breaks than thoſe of Wykeham; his two pinnacles, one on each ſide, are thicker and heavier than thoſe of his ſucceſſor; finally his three windows, two on the north ſide and one on the ſouth, do not range with the reſt of the under windows; they are not of the ſame form with them, being lower and wider, and they do not correſpond with them in the number of their compartments, thoſe of Edington having four in a row, whilſt thoſe of Wykeham have only three. But not to multiply words in a matter ſo evident, though hitherto overlooked, we may clearly trace in the different colours of the ſtone, and in a new ſet-off, a little above the two above-mentioned windows, on the north ſide, where the work of Edington ended, and where that of

(1) Life of W. W. p. 210, ex teſtamento ejuſdem in Appendice, n. XVII.
(2) Ibid, p. 209.

Wykeham began. Nor is it even true, that he took down the whole of Walkelin's work, or at moſt only left 16 feet of the lower order of pillars belonging to it ſtanding. (1) For the original Norman pillars may be traced, not only at the ſteps leading up to the choir, where there was a ſufficient reaſon for not caſing them, but aloft, amidſt the very timbers of the roof, on both ſides of the nave, throughout the greater part of its extent, correſponding, in every reſpect, with thoſe which are ſtill ſeen reaching up to the timbers in the tranſepts. In like manner the pointed arches between the columns on the firſt ſtory, upon a cloſe inſpection, from the inſide of the work, above the ſide iſles, will be found not to have been originally built in that manner, but to have been formed by filling up and adapting to that ſhape the old ſemicircular arches of Walkelin's ſecond ſtory, the form of which may alſo be ſeen in the croſs iſles. If this diſcovery diminiſhes in ſome ſmall degree the credit of Wykeham's munificence, in regard of his cathedral, it encreaſes that of his prudence, œconomy, and ſkill. For in the ſyſtem here advanced, namely, that this celebrated architect preſerved as much of the Norman building, particularly of its nave, as he found he could faſhion into a Gothic form, (2) which will be found to be have been the caſe in moſt of our Gothic cathedrals that have been built by the Normans, a ſufficient apology is offered for the undue maſſiveneſs of the columns, which ariſes from the neceſſity of caſing the ancient round pillars with Gothic cluſters; whereas it would evidently be a pitiful œconomy to ſacrifice the beauty and gracefulneſs of ſuch a magnificent fabric, merely for the ſake of retaining 16 feet in 24 of the ancient pillars, as this learned author, with his numerous followers, ſuppoſes. (3) The

(1) Life of W. W. p. 211.

(2) It appears alſo, upon examining the timbers of the roof, that the weſt end of them has at ſome period, moſt probably within the three laſt centuries, been on fire, and in part conſumed; whether this accident happened by lightning or culinary fire does not appear.

(3) In the inſtrument executed by Thomas, prior of St. Swithun's, to Wykeham, concerning his chantry, ſpeaking of the latter's works in the cathedral, he ſays, "ſuam & noſtram eccleſiam Wynton ipſius gravibus ſumptibus & expenſis decentiſſime & honeſtiſſime

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The weſt end of the cathedral was now compleat in its kind; but the eaſtern part of it, from the tower to the low iſles of De Lucy, was far from being conformable to the reſt, conſiſting of the Norman work of Walkelin, repaired and decorated at ſubſequent periods, in the ſame manner as we ſee different windows in the tranſepts have been, when that great and good prelate Fox, at the beginning of the 16th century, undertook to rebuild it, which he accordingly performed, (1) with all the finiſhed elegance that Gothic architecture had by this time acquired. Indeed it is impoſſible to ſurvey the works of this prelate, either on the outſide of the church or within it, without being ſtruck with their beauty and magnificence, in which we find the moſt exquiſite art employed to execute the moſt noble and elegant deſigns. We cannot fail in particular to admire the vaſt but well-proportioned and ornamented arched windows which ſurround this part, and give light to the ſanctuary, the bold and airy flying buttreſſes that ſtretching over the ſide iſles, ſupport the upper walls, the rich open battlement which ſurmounts theſe walls, and the elegant ſweep that contracts them to the ſize of the great eaſtern window, the two gorgeous canopies which crown the extreme turrets, and the profuſion of elegant carved work that covers the whole eaſt front, tapering up to a point, where we view the breathing ſtatue of the pious founder reſting upon his choſen emblem, the pelican. In a word, neglected and mutilated as this work has been, during the courſe of near three centuries, it ſtill warrants us to aſſert, that if the whole cathedral had been finiſhed in the ſtyle of this portion of it, this iſland

a fundamentis *reparavit* ac etiam *renovavit*." Lowth, Append. n. XVI.—Chaundler, on the ſame ſubject ſays, "corpus dictæ eccleſiæ cum duabus alis & omnibus feneſtris vitreis, a magna occidentali feneſtra capitali uſque campanile a fundo uſque ad ſummum de novo *reparavit*, & voltas in eiſdem, opere curioſo, conſtituit." Ang. Sac. vol. II, p. 356.—The words above in Italics ſeem to inſinuate that Wykeham's work was not, in every reſpect, a new erection.

(1) Though Godwin and Harpsfield only make mention of Fox's decorations within the church, yet that he was the author of the outſide work, here aſcribed to him, is abundantly proved by his image and devices in various parts of it.

and perhaps all Europe, could not have exhibited a Gothic ſtructure equal to it. We may conjecture that it was Fox's intention, if he had lived long enough, to have rendered the tranſepts purely Gothic, like the reſt of the fabric, not probably without a view of performing the ſame operation upon the tower itſelf, which, in this caſe, would have been furniſhed with a ſuitable ſpire. The circumſtances which ſeem to authorize theſe conjectures are, that the ſide iſles of his conſtruction are furniſhed, on each ſide, with ornamental work and windows beyond the line of the tranſepts, part of which is removed in order to make room for their admiſſion, as likewiſe that the upper line of windows, being four in number on the weſt ſide of that to the north, was, at the time that Fox's other works were going on, compleatly altered in the Gothic ſtyle, and furniſhed with canopies, buſts, and a faſcia, on which are ſeen the initials and devices of Fox's cotemporary and friend, prior Silkſtede.

All that remains to be noticed on the outſide of this venerable pile is the addition of about 26 feet made to the Lady Chapel, at the eaſtern extremity. This is demonſtrated, by the devices and rebuſes of the above mentioned prior Silkſtede, to have been executed at the ſame time with biſhop Fox's work, namely, in the early part of the 16th century. The three windows, with other works contained in this part, are no leſs rich than thoſe of the above-mentioned prelate, but do not appear to be ſo well imagined. The windows in particular are too much crouded with mullions, the ill judged profuſion of which, and of other ornaments in the Gothic buildings of Henry the Seventh's reign, was one cauſe of the decline of that ſtyle, and of men's reſorting to the ſimplicity of the Grecian architecture.

From the whole of what has been ſaid, as well as from an actual ſurvey of the cathedral, it will be concluded, that its great defect is a want of uniformity, the unavoidable conſequence of its having been, from the Conqueſt down to the Reformation, that is to ſay, above four centuries, in building. This diſadvantage, however, is in ſome degree compenſated for to the ingenious ſpectator by the opportunity that it affords

affords him of ſtudying the various ſtyles of architecture, which ſucceeded each other during that period. Without going farther, he will diſcover in this ſingle pile the riſe, progreſs, and perfection of the pointed or Gothic architecture, there not being a ſingle ſtage of that remarkable and intereſting ſpecies of building, and hardly an ornament made uſe of in it, which may not be traced in ſome part or other of Wincheſter cathedral.

## CHAP. II.

*General Observations upon the Entrance into Winchester Cathedral.—Survey of the South Side of it.—Wykeham's Chantry and Tomb.—Ditto of Edington.—Survey of the South Transept, with its Chapels, Monuments, and adjoining Offices.—The Steps in the Nave leading to the Choir, Monuments of Walkelin, Giffard, and Hoadley.—Situation, Names, and Uses of the ancient Pulpitum.—Description of the Choir, Comparison of it with that of Salisbury.—Dates of the Stall Work, Pulpit, &c.—Inside of the great Tower, Ornaments and Legends on the Ceiling of it.—Advance towards the Sanctuary, Criticism on the Altar Piece.—Description of the modern Canopy, and of the ancient Altar, with its Ornaments.—Ditto of the Altar Screen.—Account of the Figures painted in the Choir Windows, and of the Ornaments on the Ceiling.—The Partition Walls, with the Mortuary Chests and other Monuments or Graves in the Choir.—Fox's Study, the Capitular Chapel, and Gardiner's Chantry.—De Lucy's Church.—Beaufort's Chantry.—Ditto of Waynflete.—Clobery's Monument and Epitaph.—Langton's Chapel.—The Lady Chapel, with the Paintings in it.—The Angel Guardian Chapel, with its Monuments.—The supposed Grave aud Relics of St. Swithun.—The Holy Hole.—Monuments of Hardicanute, Ethelmar, &c.—Descent into the North Transept, Chapels, Monuments, and Paintings therein.—North Isle of the Nave, Monuments of Morley, Boles, &c.—The ancient Font.—Erroneous Explanations of the Carvings upon it.—Their genuine Meaning ascertained.—Reflections upon quitting the Cathedral.*

IT is uſual to enter into the cathedral by the great porch, the original beauty of which and of the whole weſt front, being chiefly the work of the immortal Wykeham, ſhines forth through all the diſgraceful neglect and violence of latter ages; the earth and rubbiſh having accumulated to a great height before it, the open galleries hanging in ruins, the mullions of the great window being decayed, the glaſs of it ſhattered or vilely repaired with painted fragments of opaque colouring, the coloſſal ſtatues of the two ancient patrons of the church, St. Peter and St. Paul, on each ſide of the great doors, being caſt down from their pedeſtals, and the elegant canopies, under which they ſtood, nearly chiſſelled away. Fortunately the figure of St. Swithun or of Wykeham, which ever it was intended to repreſent, in the tabernacle on the extreme point of the front, was out of the reach of the iconoclaſts of the two laſt centuries.

Having now entered the awful pile, by that doorway, through which ſo many illuſtrious perſonages have heretofore paſſed in ſolemn proceſſion, as the impatient eye ſhoots through the long drawn nave to the eaſtern window, glowing with the richeſt colours of enameling, as it ſoars up to the lofty vault, fretted with infinite tracery, and as it wanders below amidſt the various ſolemn objects which the firſt glance commands, the moſt inſenſible ſpectator muſt feel his mind arreſted with a certain awe, and muſt now experience, if he has never felt them before, the mingled ſenſations of the ſublime and beautiful. It will require ſome minutes for the moſt refined architectural critic, entering into the cathedral for the firſt time, to be able to recollect himſelf, in order to attend either to its particular beauties or its defects. When the firſt pleaſing emotions have in ſome degree ſubſided, the imperfections may perhaps next draw his attention. He will wiſh thoſe lofty pillars, vaſt as the weight is which they ſupport, and diverſified as they are with cluſtered columns, tori, and other ornaments, were leſs maſſive and ample in their circumference; but when he is informed of the cauſe to which this defect is owing, (1) he will rather applaud than blame the contrivance of the architect

(1) See p. 18.

who

who has been able to turn ponderous Saxon pillars and arches into ſuch as are purely Gothic. In the next place the curious ſpectator, eager to catch a view of the principal and moſt ſacred part of the venerable edifice, finds his view towards the choir and altar intercepted by mean or incongruous objects, a Grecian ſcreen of the compoſite order, of a different hue from the reſt of the ſtone-work, and ſhut up with a modern pannelled door and fanlight, fitter for a tavern than a cathedral. In theſe and ſuch like faults, which are the effect, not of neceſſity but of choice, we diſcover the bad taſte of modern ages. Formerly the appearance of the ſanctuary and the altar from the weſt end of the nave was rendered more ſtriking, by being ſeen through the glade of Gothic pillars and arches, which ſupported the ancient pulpitum, that encloſed and overlooked the choir to the weſt, as we ſhall preſently obſerve.

To prevent confuſion it will be neceſſary to preſerve a certain order in ſurveying the particular antiquities and curioſities contained within this ſacred edifice; for our own part we will obſerve that order in deſcribing them, which we have followed in numbering them in our ichnographical chart, and which appears to us moſt clear and convenient for the ſpectator.

If, as we proceed from the great doors to examine what is worth our notice on the ſouth ſide of the church, we caſt our eyes upwards to the ornaments on the orbs of the groining, and on the facia below the open gallery that run on each ſide of the nave, quite up to Walkelin's tower, ornaments which are infinitely too numerous to be deſcribed in particular, we ſhall find the arms and buſts of Cardinal Beaufort and of his father, together with their devices, the white hart chained, &c. (1) as alſo the lilly of Waynflete intermingled with the arms and buſts of the founder Wykeham. This circumſtance proves that the ornamental part, even of the nave, was not finiſhed until a much later period than is

(1) This badge of cognizance was given by John of Gaunt, after his return from Caſtile, at the juſtings in Smithfield, as Stow reports. But the king himſelf, viz. Richard II, alſo adopted for his device a white hart crowned, gorged, and fitting.

generally

BRITISH MUSEUM



James Cave delin.

South VIEW of the OUTSIDE of WILLIAM of WYKEHAMS Chantry.
IN WINCHESTER CATHEDRAL.



South View of the CHANTRY of BISHOP FOX.



J. Pass Sculp.

North VIEW of WILLIAM of WYKEHAMS TOMB with part of the INSIDE of his Chantry.

generally ſuppoſed. The firſt object that commands our attention in this direction is the tomb and chantry, or mortuary chapel, of the laſt mentioned illuſtrious prelate, which occupy the fifth arch from the weſt end, and were built by his own directions, during his life time, for this expreſs purpoſe. (1) The ſituation of this chapel is prejudicial to the ſymmetry of the church, but the founder was determined in the choice of this ſpot for his burial, as his learned biographer remarks, (2) from his having conceived there thoſe ſentiments of tender piety, which he retained throughout his life, and that ſtill breathe in every line of his writings extant. For we are informed that he had been accuſtomed in his youth, when a ſtudent at Wincheſter, every morning to attend the maſs that was celebrated at a very early hour of the morning, by a devout monk of the monaſtery, by name Pekis, at a certain altar, dedicated to God, under the patronage of the Bleſſed Virgin Mary, in that very ſpot of the ancient cathedral. (3) The deſign and execution of the work before us are perhaps the moſt perfect ſpecimens extant of the time when they were performed, being ſuch as the taſte of Wykeham reliſhed. The ornaments in general are rich, without being crowded; the carvings are delicate, without being finical. The chantry is divided, in its length, into three arches, the canopies of which, according to a later improvement, are carved to humour the ſhape of the arches. The middlemoſt of theſe, which is the largeſt, is ſubdivided below into three compartments, thoſe on the ſides conſiſting of two. There are five tabernacles or niches over the head of the monument, within the chapel, beſides thoſe on the outſide of it, and ten others at the feet, over the ancient altar, for ſo many ſtatues of Wykeham's patron ſaints, amongſt which, as biſhop Lowth conjectures, was that ſtatue of the Bleſſed Virgin which had ſtood againſt the ſame pillar, when Pekis's maſs uſed formerly to be ſaid there, and which, with other ſtatues of the ſame

(1) "Item lego corpus meum, cum ab hac luce migravero, tradendum eccleſiaſticæ ſepulturæ in medio cujuſdam capellæ in navi dictæ eccleſiæ, ex parte auſtrali ejuſdem, per me de novo conſtructæ." Teſtam. W. Wykeham, ap. Lowth.

(2) Lowth, Life of W. W. p. 277. (3) Ibid. p. 278.

kind, he laments were deſtroyed by the blind zeal of modern enthuſiaſm. (1) The foundation of the altar and a great part of the credence table on the right hand of it are ſtill viſible. The marble figure of this great man, which lies over his mortal remains, exhibits his placid and intelligent features, and is dreſſed in the compleat epiſcopal coſtume, namely, the mitre, croſier, gloves, ring, cope, tunic, dalmatic, alb, ſandals, &c. which of late have been properly gilt and coloured. (2) The head reſts upon a pillow, ſupported by two angels, and at the feet are three religious men, in the attitude of prayer, with uplifted hands and animated countenances. Theſe are generally ſaid to repreſent three favourite friars of the deceaſed, and, until within theſe three months, they were ſeen painted in various habits, blue, purple, and grey. The truth, however, is, they are intended for the three monks of the cathedral, who, accordingly as they were appointed to this office every week, were each of them to ſay maſs in this chapel for the repoſe of the ſouls of Wykeham himſelf, and of his father, mother, and benefactors, particularly of Edward III, the Black Prince, and Richard II, in conformity with the covenant made for that purpoſe by the firſt mentioned with the prior and community of the cathedral monaſtery. (3) Notwithſtanding the

(1) Lowth, Life of W. W. p. 279.

(2) This chapel and monument are kept in repair at the joint expence of Wykeham's two foundations, New College, Oxford, and Wincheſter College. It was repaired and ornamented ſoon after the Reſtoration, viz. in 1664, and again in 1741, but with very little judgment as to the diſtinguiſhing and colouring of the ſeveral ornaments. A few months back the ſame operation was again performed, the painting and gilding being executed by Mr. Cave, of this city, in a very proper manner, as far as depended upon his taſte. The chief faults of the late work are, the gilding of ſo great a ſurface, as the whole cope has a tawdry appearance; on the other hand, the whole collection of the orbs in the vaulting of the chantry ought to have been gilded, and not a few of them only. The uppermoſt leaf ought alſo to be reſtored to the flowers at the top of the canopies.

(3) "Imprimis Reverendus Pater in capella in qua ſuam elegit ſepulturam, infra eccleſiam cathedralem in navi ejuſdem ex parte auſtrali, habebit tres monachos noſtri conventus tres miſſas pro eo & ſuis benefactoribus cotidie ſpecialiter celebrantes." De Cantaria W. W. apud Lowth, Append. n. XVI.—On this ſubject the biographer ſteps out of his way in order to prove that Wykeham was miſtaken in ſuppoſing a middle ſtate, and that he could be aſſiſted

the ſpecial veneration, in which this friend of his country, of literature, and of Wincheſter, has ever been held in our city, yet his beautiful monument has not eſcaped without conſiderable depredations, the altar and ſtatues, which to the number of near 30 adorned it, have been deſtroyed, the upper leaf of the flower in which the canopies terminate has been broken off, for no other reaſon, that we can diſcover, except that it bore ſome reſemblance with a croſs, and the enchaſed eſchutcheons which ſurrounded the tomb itſelf, exhibiting the arms and devices of Wykeham, and which are now imitated in colours, have been torn away. The original epitaph, however, in braſs letters, curiouſly inlaid round the marble ſlab, on which the figure reſts, has been ſpared, and ſtands as follows:—

Wilhelmus dictus Wykeham jacet hic nece victus:
Iſtius eccleſiae preſul, reparavit eamque.
Largus erat dapifer; probat hoc cum divite pauper:
Conſiliis pariter regni fuerat bene dexter.
Hunc docet eſſe pium fundatio collegiorum:
Droniae primum ſtat, Wintoniaeque ſecundum.
Jugiter oretis, tumulum quicunque videtis,
Pro tantis meritis ut ſit ſibi vita perennis. (2)

aſſiſted therein by the prayers of others, maintaining that the opinion in queſtion merely grew out of the accidental cuſtom of prayers and the celebration of the euchariſt being frequently joined with funerals. Life of W. W. p. 272, 273.—It is certain, however, that this author would have ſpared his diſſertation, had he attended to the fervent prayers which St. Ambroſe offers up for the repoſe of the ſouls of his brother Satyrus, and of the emperors Valentinian and Theodoſius, to thoſe alſo which St. Auguſtine pours forth for the forgiveneſs of the ſins of his deceaſed mother, in conformity with her dying requeſt, (ſee his Confeſſions, book IX, c. II,) and to many paſſages of the like import in Venerable Bede, in his Eccleſiaſtical Hiſtory of our Nation, and the ancient fathers in general. St. John Chryſoſtome (Hom. III, in Philippens) expreſsly aſſerts that the practice of praying for the dead, in the euchariſtic myſteries, was inſtituted by the apoſtles, from a conviction that the former received great benefit therefrom.

(2) *William ſurnamed Wykeham lies here overthrown by death:*
*He was biſhop of this church and the repairer of it.*

We ſhall be ſparing in our account of modern monuments and inſcriptions, being chiefly intent on the illuſtration of antiquities, nevertheleſs we cannot fail pointing out the mural monuments of dean Cheyney and of biſhop Willis, which are in the ſouth iſle, near the chantry of Wykeham, as remarkable for their deſign and execution, particularly the recumbent ſtatue of the biſhop, which is as large as life, and inimitable in its kind. In the ſame iſle we paſs by the monument of the late Dr. Balguy, plain and unoſtentatious, as was the perſon that it commemorates, whoſe genius and learning could only be equalled by his moderation, having refuſed the biſhopric of Glouceſter when it was offered to him, in the moſt handſome manner. Within the nave, near the eighth pillar, on the ſame ſide, (to which formerly a ſmall ſtone pulpit was affixed) is the grave ſtone of biſhop Horne, who, whatever his merits might have been in other reſpects, was certainly the deſtroyer of the antiquities of his cathedral, and the dilapidator of the property of his biſhopric. (1) His name has of late been freſh engraved on his ſtone. Near him lies the laſt Benedictine prior of the cathedral, who having purchaſed the favour of Henry VIII, and of his ſpiritual vicar, Cromwell, by violating his ſolemn vows, leaving his religious brethren to ſtarve, and ſurrendering his renowned priory to be diſſolved, in return, was made firſt dean of the new eſtabliſhment. A century back part of his epitaph was legible in the following terms:—**Willimus Kingſmell Prior ultimus, Decanus primus Eccleſiae.....obiit** 1548. (2) In the ſame row, but on the north ſide of the nave, lies the ſucceſſor of Horne, biſhop Watſon, M. D. A

*He was unbounded in his hoſpitality, as the poor and the rich can equally prove.*
*He was likewiſe a ſage politician and counſellor of the ſtate.*
*His piety is manifeſt by the colleges which he founded:*
*The firſt of which is at Oxford, the ſecond at Winchester.*
*You, who look upon this monument, ceaſe not to pray*
*That for ſuch great deſerts, he may enjoy eternal life.*

(1) See vol. 1, p. 370.

(2) See Hiſtory and Antiquities, &c. by Lord Clarendon and S. Gale.—*William Kingsmell, the laſt prior and the firſt dean of this church.....died 1548.*

little

little higher up in the centre of the nave two prelates repoſe of oppoſite characters to the aforeſaid Horne and Kingſmell. Theſe are the venerable Walkelin, the builder of the church and priory, (1) and his ſucceſſor, the conſcientious Giffard, (2) who preferred the poverty and humility of the cowl to the wealth and ſplendor of the mitre. (3)

Within the tenth arch from the weſt end, adjoining to the ſteps leading towards the choir, is an ancient chantry, by no means to be compared with that of Wykeham, but in the ſame ſtyle of architecture. This contains the monument and the figure of his predeceſſor, William of Edington, a prelate only inferior to Wykeham himſelf in his virtues and talents. We have elſewhere remarked that juſtice has never been done to the memory of this benefactor of our cathedral. (4) Of this the chantry before us is a convincing proof, which has been mutilated in former times, and is conſigned to duſt and oblivion in this. The following jingling epitaph, in what is called Leonine verſe, by cleanſing the marble ſlab in which the braſs letters that compoſe it are inſerted, in the ſame manner as on Wykeham's tomb, may ſtill be diſcovered:—

Edyndon natus Wilhelmus hic eſt tumulatus
Praeſul praegratus, in Wintonia cathedratus.
Qui pertranſitis, ejus memorare velitis.
Providus et mitis, auſit cum mille peritis.
Pervigil Anglorum fuit adjutor populorum
Dulcis egenorum pater et protector eorum.
M. C. tribus junctum, poſt L. X. V. ſit I punctum
Octava ſanctum notat hunc Octobris inunctum. (5)

(1) "Walkelinus....in navi eccleſiæ ad gradus pulpiti jacet humatus." Epit. Hiſt. Wint. Ang. Sac. vol. 1, p. 285.

(2) "Willelmus Gyffarde....ſepultus eſt in medio voltæ in navi eccleſiæ ad gradus pulpiti ad caput Willelmi (Walkelini) epiſcopi." Ibid.

(3) See vol. 1, p. 207. (4) See vol. 1, p. 290.

(5) *William, born at Edington, is here interred.*
*He was a well beloved prelate, and Winchester was his see.*
*You, who pass by his tomb, remember him in your prayers.*
*He was discreet and mild, yet a match for thousands in knowledge and sagacity.* He

Having ſurveyed this ancient monument, inſtead of aſcending the above-mentioned ſteps, let us paſs by the mural tablet of the late earl of Banbury, and the grave ſtone of biſhop Thomas, near the extremity of the ſouth weſt iſle, into the ſouthern tranſept. Here we view with aſtoniſhment the original work of Walkelin, namely, huge round pillars and vaſt circular arches, piled one upon another to an amazing height, not however without ſymmetry and certain ſimple ornaments, whilſt other ſmaller columns, without either capitals or baſes, are continued up the walls, between the arches, to the roof itſelf, which is open to the view. Such was the body of the church before Edington and Wykeham undertook to adorn it, as an attentive examination of the works over the nave and the ſide iſles ſtill evinces. Upon a compariſon of the ſtyle of building which the Normans are celebrated for introducing, (1) the character of which is vaſtneſs, with the more ornamented ſtyle of the pointed architecture, we are forced to own that, if the latter is better calculated to produce ſentiments of the beautiful, the former is equally adapted to produce thoſe of the ſublime. The weſt iſle of the tranſept, which is portioned off from the reſt, was the ancient ſextry or ſacriſty, (2) forming now the chapter houſe and treaſury. It ſeems to have conſiſted of two ſeparate offices, for which indeed, in ſuch a cathedral, there muſt formerly have been ſufficient occaſion. The entrance into it was at the north end of them, at the extremity of the ſouth weſt iſle, under the two great arches now ſtopped up, but ſtill adorned with rich Norman work. Againſt the weſt wall of the tranſept we ſee certain ancient preſſes, bearing upon them the device of Silkſtede, the original uſe of

*He was a watchful guardian of the Engliſh nation,*
*A tender father of the poor and the defender of their rights.*
*To one thouſand add three hundred with fifty, ten, five, and one,*
*Then the eighth of October will mark the time when he became a ſaint.*

(1) "Novum ædificandi genus, &c." Ut ſupra, p. 9, note 2. Will. Malm. De Geſt. Reg.

(2) So called from the ſacred veſſels, ornaments, and veſtments being there kept. The perſon who ſuperintended this important office was called the Sacriſtan, whence our word Sexton, who from a keeper of the ſacred treaſury is now degraded to a digger of graves.

which

which ſeems to have been to keep the great habits of the monks or large outſide garment, the uſe of which was frequently diſpenſed with, but which they were obliged always to appear in on ſolemn occaſions in the choir. Theſe preſſes are ſtill made uſe of for containing the ſurplices of the choriſters and ſinging men. In the ſouth wall, under the clock, is a door, which conducted into certain offices of the ancient monaſtery. On the left hand is a calefactory, neceſſary for preſerving fire for the thuribles or cenſers, that were uſed in the ancient ſervice, as likewiſe for the monks to warm themſelves in cold weather. On the right hand was another paſſage into the ſacriſty or veſtry. Over this, is ſtill ſeen, the ſtaircaſe leading to the ancient dormitories, from which the monks had a ready paſſage into the choir to perform their midnight ſervice. We find the eaſt iſle of the tranſept divided into two chapels. That on the right hand is called Silkſtede's chapel, from the circumſtance of the letters of his chriſtian name being curiouſly carved on the open work of the ſcreen which is before it, yet ſo that M. A. the monogram of his patroneſs, the Bleſſed Virgin, are diſtinguiſhed from the reſt, together with a ſkein of ſilk, as a rebus upon his ſurname. (1) The adjoining chapel is probably that in which the remains of biſhop Courtney reſt, where they were covered with a braſs, removed when that chapel was new paved. The ſaid chapel is highly ornamented and well ſecured, from which circumſtances, and from its ſituation, we are led to believe, that the bleſſed ſacrament uſed to be kept there for the benefit of the ſick and for private communions. Without this chapel, on the left hand, near the ſtone ſteps, that lead up to the iron gate, are two ſtone coffins with their lids upon them, ſtanding quite out of the ground. That with a mutilated ſtatue upon it we are left to conjecture belonged to an ancient prior; the other we are ſure is of this deſcription, from the figure of a cathedral prior, with all his proper ornaments, which is carved on the upper part of it,

(1) Some perſons, and amongſt the reſt Stephens, ſuppoſe him to have been buried in this chapel. We ſhall, in its proper place, give our reaſons for aſſigning a different ſpot for his grave.

and

and from the following inſcription which ſurrounds it:—Hic jacet Williehmus de Baſing, quondam Prior iſtius Eccleſiae, cujus animae propitietur Deus, et qui pro anima ejus oraverit, tres annos et quinquaginta dies indulgentiae percipiet. (1)

Having ſurveyed the ſouth tranſept, it will be proper to return into the nave of the church to the ſteps leading into the choir. In this ſituation we cannot fail admiring the elegant ſkreen, of the compoſite order, ſaid to have been raiſed by Inigo Jones, in the reign of Charles I, which, though a defect in the general building, is highly beautiful in itſelf; as likewiſe the two bronze ſtatues of the ſaid prince, and of his father James I, which fill the two nitches in it. Nor can the eye, in this ſituation, be reſtrained from fixing on that inimitable medallion of biſhop Hoadley, againſt the pillar, on the left hand, over his tomb and epitaph. The hard ſtone here aſſumes the ſoft foldings of the prelates ſilken ornaments, and the cold marble is animated with his living, ſpeaking features. But what an incongruous aſſociation of emblems do we here find crowded in the margin! The democratic pike and cap is in ſaltire with the paſtoral croſier, Magna Charta is blended with the new ſcripture, as equally the ſubject of the biſhop's meditations. In vain, however, we look for the maſk and dagger to record the dramatic labours of the deceaſed, from which he is certainly entitled to as much honour as from moſt of his other writings. One remark more will ſtrike us before we loſe ſight of this monument. The column againſt which it is placed has

(1) *Here lies William de Baſing, who was formerly prior of this church, to whoſe ſoul God be merciful, and whoſoever prays for the ſame ſhall obtain three years and fifty days of indulgence.* N. B. The aforeſaid William died in 1295.—The eaſieſt method for a modern reader to comprehend the doctrine of indulgencies is to carry his ideas back to the practice of the primitive church, when a courſe of penance was impoſed on certain ſinners for a determinate number of days, months, or years; the whole or part of which was frequently remitted for particular reaſons by what is called *an indulgence.* Now the church in leaving ſuch works of penance to the fervor of Chriſtians, as ſhe now does, inſtead of enjoining them, as ſhe uſed to do, teaches that ſhe has the ſame power of diſpenſing with them, in whole or in part, for ſufficient reaſons, that ſhe formerly enjoyed, and that ſuch diſpenſations avail before God, as well as in her own tribunals.

been

been cut away to a conſiderable depth, in order to make place for it, evidently to the weakening of the whole fabric. Thus it may be ſaid with truth of Dr. Hoadley, that both living and dying he undermined the church of which he was a prelate. (1)

Whilſt ſtanding at the top of the aforeſaid ſteps, we are on the ſpot which was formerly covered by the pulpitum. This anſwers to the ambo in the baſilics of the primitive church, (2) and was uſed for reading or chaunting the leſſons of the divine office, as likewiſe for containing the organ and the minſtrelſy in general, which accompanied the choir below. From the circumſtance of the leſſons being here read, it is in ſome countries called the *Jubé*; (3) and becauſe a great crucifix was always placed in the front of it towards the people, it has alſo obtained the name of the Rood Loft. The rood or crucifix, with the attendant figures of the Bleſſed Virgin Mary and St. John the Evangeliſt, which formerly ſtood over the preſent ſpot, were very precious, both for their antiquity and their value, being the legacy of Stigand, who was biſhop of the ſee of Wincheſter and archbiſhop of Canterbury before the Conqueſt, and being both of a large ſize and compoſed of the precious metals. (4) Beneath the crucifix, on the parapet of this loft and the ſpandrils of the arches ſupporting it, the hiſtories of the old and new teſtaments were curiouſly carved and beautified with colours. (5) Theſe being

(1) See vol. 1, p. 445. (2) Du Cange, Gloſſar. Le Brun, Liturg.

(3) In conſequence of the bleſſing which the lector aſks previouſly to his beginning to read or chaunt in the following terms:—*Jube, Domne, benedicere.*

(4) "Stigandus magnam crucem ex argento cum imaginibus argenteis in pulpito eccleſiæ contulit." Epit. Hiſt. Wint. Ang. Sac. vol. 1, p. 285.—"Stigandus....de donis Emmæ Reginæ condidit magnam crucem, cum duabus imaginibus, viz. Mariæ & Johannis, & illas cum trabe veſtitas auro & argento copioſe, dedit Wintonienſi eccleſiæ." Annal. Wint. an. 1048.

(5) We learn from Ryves, Foulis, &c. that ſuch carvings formerly exiſted in the cathedral, and were utterly deſtroyed by the parliamentary ſoldiers in the great rebellion, though they do not clearly aſcertain the ſpot which they occupied. What ſeems probable from different circumſtances put together is, that the rood loft with all its carvings had been removed

being placed directly before the body of the people aſſembled in the church, formed a ſeries of inſtructive leſſons, that were legible to the moſt illiterate. Within the ſide arches, where now the bronze ſtatues ſtand, it is not unlikely there were two altars; at all events the opinion of Biſhop Lowth, namely, that the whole of this ſpace before the preſent ſcreen was a veſtry, is utterly improbable. (1) It is alſo clear that the height of the centre arch, through which the altar was ſeen from the body of the church, was much loftier than the preſent door of the choir; as appears from an inſide view of the Gothic work over it.

The choir doors now opening, every mind muſt feel how awful, how ſequeſtered, how fit for prayer and contemplation, this more ſacred part of the venerable edifice is. How infinitely more ſolemn and majeſtic is the general view of this choir and ſanctuary, than that which the neighbouring cathedral of Saliſbury preſents, after all the thouſands that have been lately laviſhed on it! The cauſe of this is, that the preſent church has been leſs altered, in this particular, from its original plan and diſpoſition, than moſt others in the kingdom have been; whereas the proportions and the eſſential diſtribution of parts, in the above-mentioned cathedral, and in certain others, ſo admirably calculated and adjuſted by the original architects, have been utterly deſtroyed by the preſumption of modern builders, who have attempted to improve what they did not even underſtand. (2) But to proceed to an examination of the

moved previouſly to the rebellion, in order to make place for the preſent Grecian ſcreen, and that the looſe carved work was depoſited in the church, in order to its being erected in ſome vacant part of it, when it was ſeized upon by the plunderers, and demoliſhed in the manner we have mentioned.

(1) Life of William of Wykeham, p. 213.

(2) The chief alterations which have, of late years, been made in Saliſbury cathedral, in conformity with the prevailing taſte of new modelling ancient churches, are the following:—1ſt, The altar ſcreen has been entirely taken away, in order to lengthen the choir, by admitting into it the Lady Chapel and the other low iſles behind it.—2dly, Two beautiful chapels, on each ſide of the Lady Chapel, at the eaſt end, which could not be brought in to form part of the choir, have been deſtroyed, and their carved ornaments, in the ſtyle of the

15th

the ſcene before us in its ſeveral parts. The ſtalls, with their miſereres, 15th century, are ſtuck up in different parts of the church itſelf, which every one knows to be the workmanſhip of the 13th century.—3dly, A diminutive communion table, without rails or other fence, is placed at the extremity of the ſaid low dark iſles, where, ſo far from commanding any reſpect, it is hardly perceptible.—4thly, To make theſe alterations it has been neceſſary to remove the monuments and diſturb the aſhes of an incredible number of perſonages, illuſtrious for their ſtations and merits, namely, biſhops, earls, benefactors, founders, and others, entitled to the peculiar reſpect of thoſe who are connected with the cathedral. With reſpect to the impropriety of theſe changes, the author will here barely touch upon a few of the arguments, which he hopes to find another opportunity of ſtating more at length. In the firſt place, the cathedrals of the middle ages, like the baſilics of primitive times, were not built *merely* to form as many large rooms, in which a great number of perſons might aſſemble together at the ſame time, but, like palaces, as the word baſilics means, were intended to form corpſes of building for a great variety of religious purpoſes, as may be ſeen in Bingham, Fleury, Le Brun, Bocquillion, &c. It is therefore a prepoſterous attempt againſt the nature and plan of a Gothic cathedral, in our modern architectural reformers, to aim at reducing it to one great chamber, an attempt which is as impracticable as it is abſurd, in conſequence of the tranſepts, which ever occur in ſuch fabrics, and which they are utterly unable to introduce into their plan. In the ſecond place, the altar is to our ancient churches, like the head to the human body; every part of the whole fabric has a relation to it, and it can neither be taken away nor placed in a different ſituation, without violating the neceſſary diſtribution of parts, and the eſſential connexion of the different members of the ſacred edifice. This may be felt better than explained. Let any ſpectator of taſte enter into the choir of Saliſbury, with an idea of its being the moſt ſacred part of a Chriſtian church, and the place peculiarly intended for prayer, however his eye may be dazzled with the neatneſs and freſhneſs which has been obtained by new vamping and varniſhes, however he may admire the beauty and magnificence of ſeparate parts before him, yet he will quickly perceive there is ſomething eſſential that is wanting to the whole. He wanders to and fro without ſeeing any object that, in a more ſpecial manner, fixes his attention, or that determines him, if he is diſpoſed to pray, to turn his face one way rather than another. In a word he finds a vacuity, which nothing can make amends for, in the place from which the altar has been removed, and diſcovers that he is in a portico inſtead of a choir. It may not be improper here to obſerve that this removing of "the chancel from the place it held in times paſt," is as directly contrary to the canons and diſcipline of the church of England, and particularly to the firſt rubric prefixed to *The Order for Morning Prayer*, as it is to the general plan and diſtribution of an ancient cathedral. Laſtly, it is a general principle of architecture, that when the length, breadth, and height

miſereres, (1) canopies, pinnacles, &c. though of an early date, as being more ancient than the nave of the church, (2) are adorned with a profuſion of crockets, foliage, buſts, human and animal figures, elegantly deſigned and executed, and notwithſtanding they are ſoiled and covered with duſt, appear highly magnificent and beautiful. The upper range of ſtalls, however, is diſgraced by certain clumſy modern deſks and ſettles placed beneath them in the laſt Henry's reign, whoſe initials, with thoſe of Stephen Gardiner, biſhop, William Kingſmill, dean, and their date, 1540, is ſeen upon them. The ſaid ſtalls are terminated, on the left hand, by the pulpit of the choir, which, amongſt other ornaments, executed in cane work, as

height of any building have been well calculated, to alter any one of theſe proportions is to deſtroy the effect of the whole. Hence, if it were practicable to make any addition, whether little or great, to the length of a building ſo admirably proportioned as the nave of Saliſbury cathedral is allowed to have originally been, though the addition were to be of the ſame height and conſtruction with it, an architect of taſte would refuſe to do it, well knowing, as Burke proves, in his Treatiſe *on the Sublime and Beautiful*, that an undue length in any building or avenue produces the pooreſt and moſt diſguſting effect poſſible. What then muſt be the conſequence of lengthening a ſeries of arches, 84 feet high, and ſupported by ſuitable pillars, with a ſecond ſeries of arches, which have only 38 feet of height, reſting on columns proportionably ſlender, as has been done in Saliſbury cathedral? The evident conſequence is, that, as the ſight is interrupted and deſcends, the mind feels an equal depreſſion. Thus the nave and Lady Chapel, majeſtic and beautiful as they are, when viewed as ſeparate members, by the ridiculous attempt to form them into one whole, cauſe diſpleaſure and contempt.

(1) That ſmall ſhelving ſtool, which the ſeats of the ſtalls formed when turned up in their proper poſition, is called a *Miſerere*. On theſe the monks and canons of ancient times, with the aſſiſtance of their elbows on the upper part of the ſtalls, half ſupported themſelves during certain parts of their long offices, not to be obliged always to ſtand or kneel. This ſtool, however, is ſo contrived that, if the body became ſupine by ſleep, it naturally fell down, and the perſon who reſted upon it was thrown forward into the middle of the choir. The preſent uſage in this country is to keep them always turned down, in which poſition they form a firm horizontal ſeat, an indulgence that was very rarely granted to thoſe who kept choir in ancient times.

(2) This is plain from the form of the canopies, which is lofty and quite ſtrait, as in the tomb of Edmund Crouchback. In the time of Edward III and Richard II theſe canopies began to aſſume a winding form to humour the turn of the arch.

it

it is called, bears the name of its donor, **Thomas Silkſtede, prior,** repeated on different parts of it. This circumſtance has led thoſe, who do not diſtinguiſh between the ſtyle of this and of the other work, to aſcribe the whole of it to the aforeſaid prior, whoſe time it preceded by two centuries. On the right hand, oppoſite to the pulpit, the ſtalls finiſh with a modern epiſcopal throne, in the Corinthian order, the gift of biſhop Trelawney, at the beginning of the preſent century. However elegant in itſelf, it is immoderately large for the place which it occupies, and ill aſſorted with the reſt of the work in every particular.

Over the ſtalls in the middle of the choir, we behold, on each ſide, the huge columns and circular arches, raiſed by Walkelin, (1) to ſupport his tower above. This being the only portion of the church, excepting the tranſepts, which exhibits the nakedneſs of the Norman architecture, we cannot form any other ſuppoſition than that it was the intention of the biſhops and priors, whilſt the age of building up exiſted, and before that of deſtroying came on, to make this part conformable to the reſt, as ſoon as they ſhould have funds ſufficient for the undertaking, either by rebuilding the tower, with a ſuitable ſpire over it, or elſe by caſing it, in the manner of Wykeham's work, in the nave. The ſaid tower was intended by Walkelin for a lanthorn to the choir, to be left open to the very ceiling over the ſummit of it, as appears by the ornamented work within it, and it was actually open, at leaſt to the top of the lowermoſt of the two ſtories, of which it conſiſts, until the reign of Charles I, when the organ now in uſe was, on the demoliſhing of the rood loft, placed by him in its preſent unſymmetrical ſituation. At that time it was ceiled and adorned in the manner we now behold it, as the ornaments themſelves indicate. Theſe are the arms, initials, and devices of the

(1) "Walkelinus....turrim in medio chori, cum quatuor columnis a fundamentis renovavit." Epit. Hiſt. Wint. Ang. Sac.

(2) This circumſtance miſleads moſt ſpectators at preſent, as it miſled the late Poet Laureat. See his Deſcription, &c. p. 73, who, of courſe, is followed by Wavel, in his Hiſtory of Winchester, vol. 1, p. 38.

ſaid king Charles, of his royal conſort, Henrietta Maria, and of the prince of Wales; as likewiſe the arms of Scotland and Ireland apart, with thoſe of Laud, archbiſhop of Canterbury, of Curle, biſhop of this ſee, and of Young, dean of the cathedral. There is alſo a curious medallion of the royal pair, with their faces in profile, and their legend round it. In the centre is an emblem of the Bleſſed Trinity, ſurrounded with the following chronogram:—SINT *DOMUS HUJUS PII* REGES *NUTRITII, REGINÆ NUTRICES PIÆ.* (1)

The letters, here in Italics, are gilt and of a larger ſize than the reſt. Theſe being picked out, and placed in proper order, there will be found M,DC,VVVVV,IIIIIIII, equal to 1634, which is the date of the work in queſtion. The corbels, from which the ribs of the vaultings ſpring, conſiſt of four large royal buſts, dreſſed and coloured from the life, repreſenting Charles and his father James alternately. To the north eaſt is the buſt of James, with his characteriſtical motto above it, viz. *BEATI PACIFICI.* (2) To the ſouth eaſt is that of Charles, with this inſcription, *VIVAT CAROLUS.* (3) To the ſouth weſt James again is ſeen, and the following words, *PER CHRISTUM CUM CHRISTO*; (4) and to the north weſt the reigning monarch Charles, for the ſecond time, as appears from the legend, *CHRISTO AUSPICE REGNO.* (5)

Advancing towards the ſanctuary or chancel, (6) the firſt object that is uſually pointed out to us is the celebrated altar piece by Weſt, repreſenting our Lord raiſing Lazarus from the dead. Heretofore pious pictures of every kind, as well as ſtatues, were removed out of churches and deſtroyed, as tending to ſuperſtition and idolatry; but now the uſe and advantage of them, for informing and exciting the minds of the people, as well as for the decoration of the churches themſelves, is admitted, by which means a great ſource of ſupport and encouragement is

(1) *May pious kings be the nurſing fathers, and pious queens the nurſes of this church.*
(2) *Bleſſed are the peace makers.* (3) *God ſave King Charles.*
(4) *Through Chriſt and with Chriſt.* (5) *I reign under the auſpices of Chriſt.*
(6) Called alſo Preſbytery, and by the Greeks Ἅγιον, Βημα, &c.

opened

opened to our hiſtorical painters. Notwithſtanding this, it has happened, for cauſes which it is not neceſſary here to explain, that our national artiſts have not ſucceeded ſo well on ſcriptural ſubjects, as on moſt others. The picture before us is conſidered as a maſter piece of modern painting. But when has modern painting been found equal to a religious ſubject? When has a Reynolds or a Weſt been able to animate their ſaints, and ſtill leſs the Lord of Saints, with that ſupernatural caſt of features, with that ray of Promethean light, which a Raphael and a Rubens have borrowed from heaven itſelf, wherewith to inſpire them? The apoſtles here are mere ordinary men, or at moſt thoughtful philoſophers, or elegant courtiers ſtudious of their attitudes; the devout ſiſters, in the preſence of their beloved maſter, are remarkable for nothing but their beauty and their ſorrow. Chriſt himſelf, who, in the work of Rubens, on this ſubject, treads the air, and with uplifted hands and glowing features animates us, as well as Lazarus, with new life, appears more like a phyſician, preſcribing a medicine for the recovery of his patient, than the great Meſſiah, who is working an aſtoniſhing miracle for the converſion of a nation. If any one will maintain that this tranquil character is more ſuitable to our Lord, on this occaſion, than one of greater feeling and animation; we beg leave to oppoſe to him the inſpired hiſtory of the event: *Jeſus groaned in ſpirit and was troubled..he wept and he cried with a loud voice: Lazarus come forth.* (1) Whatever may be ſaid in commendation of the inferior characters, as of the Phariſees, the multitude, and of Lazarus himſelf, we willingly ſubſcribe to.

This altar piece is fixed under a canopy of wood work, conſiſting of feſtoons and other carved work, in alto relievo, and adorned with gilding. In the centre is the characteriſtical pelican, which miſleads ſome ſpectators to attribute this work to biſhop Fox. The truth, however, is, that it is of a much later date, having been executed, together with the rails, in the reign of Charles I, as appears by his initials upon

(1) St. John, c. xi, v. 33, 35, 43.

it. (1) The uſe of the canopy is to ornament and cover the communion table, which is made to reſemble an altar, (2) and actually occupies the ſpot where the gorgeous high altar of ancient times ſtood. The nether part or antependium of this conſiſted of plated gold, garniſhed with precious ſtones. (3) Upon it ſtood the tabernacle and ſteps (4) of embroidered work, ornamented with pearls, as alſo ſix ſilver candleſticks gilt, intermixed with reliquaries, wrought in gold and jewels. Behind theſe was a table of ſmall images, ſtanding in their reſpective nitches, made of ſilver adorned with gold and precious ſtones. Still higher was ſeen a large crucifix, with its attendant images, viz. thoſe of the Bleſſed Virgin and St. John, compoſed of the pureſt gold, garniſhed with jewels, the gift of biſhop Henry de Blois, king Stephen's brother. (5) Over this appears to have been ſuſpended, from the exquiſite ſtone canopy, the crown of king Canute, which he placed there in homage to the Lord of the Univerſe, (6) after the famous ſcene of his commanding the ſea to retire from his feet, which took place near Southampton. (7) This brief account of the ordinary decorations of the high altar, may help us to form an idea of the ſpendor with which it ſhone forth on great feſtivals

(1) It is certain that neither of theſe articles would have been tolerated, during the interval that Preſbyterianiſm was the eſtabliſhed religion of the cathedral. Hence there is every reaſon to ſuppoſe that they were timely removed, with a view to preſerve them, previouſly to its introduction.

(2) The world *altar* ſays Johnſon, in his Dictionary, from Junius, is received with Chriſtianity in all the European languages. The Greeks termed it Θυσιαστηριον and Ἁγιον ἁγιων, i. e. holy of holies.

(3) This account is chiefly borrowed from the imperfect inventory of the cathedral ornaments in the Engliſh Monaſticon, vol. II, p. 222.

(4) This ſeems to be meant by *the front above*, ibid.

(5) "Iſte benigniſſimus præſul Henricus.....magnam crucem cum imaginibus de auro puriſſimo ad majus altare et alia ornamenta plurima, quæ lingua non poteſt ennarrare, ſuæ eccleſiæ contulit." Epit. Hiſt. Wint.

(6) "Rex deinceps Cnuto nunquam coronam portavit; ſed coronam ſuam ſuper caput imaginis crucifixi, quæ ſtat in fronte ſummi altaris in eccleſia cathedrali Wyntoniæ, componens, magnum regibus futuris præbuit humilitatis exemplum." Thomas Rudborne, Hiſt. Maj. Wint. l. IV, c. I. (7) Ibid.

and

and other ſolemn occaſions, when innumerable other ornaments of ineſtimable value were employed in the divine ſervice. We have related (1) that in the reign of the munificent monarch, juſt mentioned, the richneſs and beauty of the eccleſiaſtical furniture of this church was ſuch as to dazzle the eyes of ſtrangers who came to view it; (2) and we have certain proofs that the ſacred treaſury, inſtead of being diminiſhed, went on increaſing until the reign of the laſt Henry, when it was divided between him and his ſacrilegious courtiers. If any one objects, that this profuſion of wealth in churches and in the divine worſhip is vain and ſuperſtitious, we ſhall content ourſelves with obſerving, that neither in this nor in any other cathedral it ever equalled that which the Deity himſelf preſcribed, in the old teſtament, for the decorations of his tabernacle and temple, and for the worſhip performed in them. (3)

A magnificent ſcreen of the moſt exquiſite workmanſhip, in ſtone, which this or perhaps any other nation can exhibit, formed a back to the altar with its ſeveral ornaments, and terminated this moſt ſacred part of the church. We endeavoured to give an idea of the delicate lace work, on the upper part of this maſter piece of workmanſhip, in the frontiſpiece of our firſt volume, but notwithſtanding the talents of the gentlemen who deſigned and engraved the ſame, we have ſtill to lament, that the chiſſel of the 16th century, ſhould have hitherto proved ſo much more delicate, than the pencil and graver of the 18th. The ſtone work in queſtion, is evidently ſeen to a great diſadvantage, having been neglected for almoſt 300 years, and being clogged with duſt and coarſe whitewaſh; ſtill, however, an attentive view of it, with a perſpective glaſs, will give us a higher idea of its beauty than it is poſſible for words to convey. The ſeveral niches in it were filled with ſtatues, of a conſiderable ſize, probably executed by the ſame artiſt who made the ſcreen itſelf.

(1) Vol. 1, p. 177.

(2) "Iſte Cnuto rex vetus monaſterium Wyntonienſis civitatis tanta munificentia decoravit, ut aurum et argentum ſplendorque gemmarum animos intuentium terreret advenarum." Thomas Rudborne, Hiſt. Maj. l. IV, c. 1.

(3) See Exod. c. XXXV. et deinceps..1. alias 3. Kings, c. VI.

Theſe, in all probability, repreſented the ancient patrons of the church, viz. St. Peter, St. Paul, and St. Amphiballus, together with thoſe biſhops of Wincheſter, whoſe names were inſcribed in the ſacred calendar, viz. Sts. Birinus, Agilbert, Eleutherius, Hedda, Swithun, Frithſtan, Brinſtan, Elphege the Bald, Ethelwold, and Elphege the Martyr. Theſe ſtatues having been demoliſhed at the Reformation, as ſuperſtitious, their places have, at the beginning of this century, with more liberality than taſte, been filled with Grecian urns, at the expence of Dr. William Harris, prebendary of the cathedral and maſter of the college, who alſo cauſed the preſent rich marble pavement to be laid down in the ſanctuary. (1) In examining, however, the ſpandrils of the doors in the ſaid ſcreen, we are no leſs ſurpriſed than pleaſed to find, that the hiſtory of the Annunciation of the Bleſſed Virgin, on one ſide, and that of the Viſitation, on the other, carved in baſſo relievo and coloured, have eſcaped all violence, and are as freſh as when firſt executed in the time of biſhop Fox. Whilſt our eyes are yet feaſting on the beauties of this unrivalled ſcreen, it is proper to mention, that propoſals have been made to demoliſh it, together with the oratories behind it, in order to lengthen the choir with the diſproportioned iſles of the eaſt end, in the manner that has been ſo abſurdly done in Saliſbury cathedral. If any conſideration could conſole us for the weak and tottering ſtate of the whole eaſt end of the church, from the tower to the extremity, it is that it will not admit of the removal of this ſtay againſt the inward preſſure of the walls and buttreſſes, without falling in ruins upon the heads of its preſumptuous violators.

Immediately above the lace work of the ſcreen, the eye catches the rich painting of the eaſt window, which, though clouded with duſt and cobwebs, ſtill glows with a richneſs of colours that modern art has been unable to emulate. This church was once famous for the beauty and perfection of its ſtained glaſs; of which that at the weſt end was pro-

(1) By virtue of a legacy of 800l. which he left for theſe purpoſes.

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vided by Wykeham; (1) and that of the ſanctuary and choir, by Fox. (2) At preſent we have only the remnants of the work of either of theſe prelates. The great weſt window, though it ſtill produces a pleaſing effect, eſpecially when viewed from the ſanctuary, is now little more than patch work; and the above mentioned eaſtern window, and the other windows round the choir, have been mutilated and arranged in an improper manner, by the perſons who replaced them, after they had been taken down in the great Rebellion. This will appear from a careful examination of them, either by means of a glaſs, or from the organ loft. Thus viewed, we diſcover in them great merit, particularly in the expreſſion marked on the countenances of the figures, but, at the ſame time, we obſerve, that prophets, biſhops, and apoſtles, are mingled together, without any order, and that their legends are frequently miſapplied and confuſed. In the upper row of figures, on the ſaid eaſt window, are thoſe of our Saviour Chriſt, and of the Bleſſed Virgin; between them are certain traces of the uſual emblems of the Bleſſed Trinity, the greater part of which being removed, their place is ſupplied with the figure of St. Bartholomew, in a much fainter ſtyle of painting than the reſt. In the adjoining ſmall compartments are ſeen angels, ſome holding trumpets, others the arms of the ſee, or of biſhop Fox, whoſe motto is alſo there read, Eſt Deo gracia. (3) In the ſecond tire is a biſhop, who appears to be St. Ethelwold, and two prophets, one of whom, by the circular legend round his head, viz. Contremuit terra, moti ſunt coeli, (4) is ſeen to be Joel. In the loweſt range, the two firſt figures, on the left hand, are a biſhop and an apoſtle, namely St. Swithun and St. Peter, as appears by their names on their reſpective pedeſtals. Oppoſite to the laſt mentioned figure, on the right hand, is that of St. Paul with his ſword. The other repreſentations are thoſe of ancient prophets, one of whom bears the name of Malachias, on the border of his mantle. It would take up

(1) Vid. Teſtam. W. W. apud Lowth.
(2) Godwin, De Preſul.
(3) *Thanks be to God.*
(4) *The earth hath quaked, the heavens have been moved,* c. 11. v. 10.

too much time to deſcribe the paintings on the remaining windows of the ſanctuary and choir, (1) which to the number of three on a ſide, are of a large ſize, and have the bold circular ſweep of the arches in Edward the Third's reign. They chiefly repreſent prophets, apoſtles, and other ſaints, and are no leſs remarkable for the juſtneſs of the drawing, than for the richneſs of the colours. Moſt of them may be aſcertained either by their legends or the attributes of the holy perſonages whom they exhibit, eſpecially if viewed with the help of a glaſs or from the adjoining ſtone gallery.

The vaulting, which covers the whole choir and ſanctuary, from the tower to the eaſt window, is the work of Fox, and contains on the orbs of the tracery a profuſion of arms and other ornaments, curiouſly carved and richly painted and gilt, in the higheſt preſervation. We obſerve, in particular, the bearings and devices of the houſes of Tudor and of Lancaſter, together with thoſe of Caſtile, in honour of John of Gaunt, father of cardinal Beaufort, the latter of whom left money for ornamenting the cathedral; as likewiſe the arms of the different ſees, over which Fox had preſided. The part of the vaulting, from the altar to the eaſt window, bears none but pious ornaments, being the ſeveral implements of our Saviour's paſſion, namely, the croſs, crown of thorns, nails, hammer, pillar, ſcourges, reed, ſponge, lance, ſword with the ear of Malchus upon it, lanthorn, ladder, cock, dice, alſo the faces of Pilate and his wife, of the Jewiſh high prieſt, with a great many others, too numerous to be deſcribed, but worthy of being noticed by the curious, for the ingenuity of their deſign and the original perfection and freſhneſs which they have retained during almoſt three centuries.

We are now at liberty to view the elegant ſtone partitions, on each ſide of the ſanctuary, and upper part of the choir, together with the memorials of the illuſtrious dead, which are ſeen in this part of the church. The elegance of the deſign and execution of this work, beſpeak

(1) Two of theſe have been ſacrificed, by being covered over with whitewaſh, in order to prevent the glare which they were ſuppoſed to caſt on Mr. Weſt's altar piece.

the

the taſte of its architect, biſhop Fox, without his initials, and the date, viz. 1525, which appear upon it. We find alſo, the arms and name of St. Edward the Confeſſor, the initials, arms, and motto of cardinal Beaufort, ſome of whoſe money, as we have ſaid, was employed in decorating this part of the church, and of an unknown benefactor, whoſe initials are W. F. and his motto, *Sit Laus Deo.* The arches, in the open work of this partition, are in the pureſt and moſt finiſhed ſtyle of the Gothic, but certain ornaments on the cornices above them are partly Grecian. The mottos, under the ſaid cornices, are in different characters, that of Fox, viz. Eſt Deo Gracia, (1) which is repeated on the ſouth ſide, is in the black letter; thoſe of cardinal Beaufort, IN DOMINO CONFIDO, (2) and of the unknown benefactor, SIT LAUS DEO, (3) on the oppoſite ſide, being in the Roman character, though the ſame date, 1525, occurs on both ſides. Thus the preciſe period is diſcovered of the decline of the former, and of the aſcendency of the latter.

Upon the top of theſe partition walls are ranged ſix mortuary cheſts, containing the mortal remains of different princes or other perſonages, eminent for their rank or merits, moſt of whom are entitled to the peculiar reſpect of Engliſhmen and of Chriſtians. The preſent cheſts, the work of biſhop Fox, are compoſed of wood, (4) carved, painted, and gilt. They are alſo ſurmounted with crowns, and inſcribed with the names and epitaphs in verſe of the princes whoſe bones they contain. It is an unqueſtionable fact, though it has eſcaped the obſervation of all former writers, who have mentioned this ſubject in latter times, (5) that Biſhop de Blois, in the 12th century, firſt collected the remains of the moſt illuſtrious princes and prelates, who had been buried in the ca-

(1) *Thanks be to God.* (2) *In God is my truſt.* (3) *Praiſe be to God.*

(4) Godwin, De Præſulibus, R. G. in Vetuſta Monumenta, vol. II, &c. are miſtaken in aſſerting, that the preſent cheſts are made of lead. Moſt of them have a ſhell within them, but this alſo is of wood.

(5) Beſides the above quoted Godwin and R. G., Camden, Speed, in his Chorography, Warton, &c. mention biſhop Fox as the perſon who firſt tranſlated and enſhrined theſe remains.

thedral,

thedral, and depoſited them in certain coffins of lead, which he placed over the Holy Hole, (1) moſt probably, in the ſame ſituations, which the preſent wooden cheſts occupy. (2) At the time when the choir was taken down and rebuilt, at the beginning of the 16th century, there was a neceſſity of removing theſe coffins, which being probably found too numerous, (3) and not ſufficiently elegant, for the ſituation, which they were intended to occupy, biſhop Fox cauſed the preſent wooden cheſts to be made, to the number of ſix, one to be placed over each arch of the partition. In four of theſe he depoſited the remains of the illuſtrious princes, to be mentioned beneath, which fortunately could be aſcertained, filling the laſt cheſt, on each ſide, with the bones of other great perſonages, which had probably been mixed and confounded together ever ſince their firſt tranſlation, almoſt four centuries before his time, (4) and, in all appearance, burying a ſecond time, thoſe of different princes and

(1) "Eſcuinus and Kentwinus, quorum oſſa poſtmodum, tempore Henrici Bleſenſis Wyntonienſis Epiſcopi, tranſlata ſunt, and propter ignorantiam qui eſſent reges et qui eſſent epiſcopi, eo quod non erant tituli inſcripti ſuper monumenta eorum, prædictus Henricus epiſcopus poſuit in ſarcophagis plumbeis reges cum epiſcopis et epiſcopos cum regibus ſimul permixtos." Rudborne, Hiſt. Maj. l. II, c. I.—This author proceeds to relate, that the bones of the Kings Cuthred and Sigebert were depoſited in the ſaid cheſts. "Oſſa Edmundi (filii Alfredi) tranſlata ſunt in quoddam ſarcophagum locatum ſuper locum nuncupatum The Holy Hole." Hiſt. Maj. l. III, c. VI.—"Cujus ſanctiſſimæ reginæ (Matildis) oſſa modo per Henricum Bleſenſem, fratrem regis Stephani, tranſlata ſunt et poſita in ſarcophago plumbeo cum oſſibus nobiliſſimæ Frytheſwydæ reginæ, matris Sanctæ Frytheſwydæ virginis, ſuper locum vocatum The Holy Hole." Ibid, l. v. c. III.—N. B. The ſaid Holy Hole extends from the ſecond ſcreen behind the altar as far as the biſhop's throne.

(2) This is more clear from the ſituation in the former choir, that our monaſtic hiſtorian aſſigns to the bones of Stigand, which is the ſame that they ſtill occupy: "Stigandus jacet in ſarcophago plumbeo ex auſtrali parte ſummi altaris, juxta cathedram epiſcopalem." Ibid, c. IV.

(3) It is plain from the paſſages of Rudborne, quoted above, amongſt many others, that there exiſted in his time, viz. the middle of the 15th century, the leaden coffins of ſeveral princes and prelates, for which there are no mortuary cheſts at preſent.

(4) This appears by the words of Rudborne, cited above, from l. II. c. IV.

prelates,

prelates, who were leſs celebrated for their merits aud benefactions to the cathedral. (1)

The firſt cheſt from the altar, on the north ſide, contains two ſkeletons, thoſe of the firſt Chriſtian king of the Weſt Saxons, Kynegils, founder of the cathedral, and of the pious king Ethelwolph, here called Adulphus, who was once a ſubdeacon of the cathedral, and afterwards its great benefactor, and the father of the great Alfred. It is inſcribed on one ſide, REX KYNGILS, obit A. D. 641, (2) and on the other, ADULPHUS REX obit A. D. 857. (3) The epitaph is the ſame on both ſides, viz.

Kyngilſi in ciſta hac ſimul oſſa jacent et Adulphi.
Ipſius fundator, hic benefactor erat. (4)

The ſecond cheſt, on the ſame ſide, contains alſo two entire ſkeletons, as they appear to be. One of them is that of Kenewalch, here called Kenulph, the ſon of Kinegils, and the real builder of the cathedral at the Saxon converſion, the other that of the founder of the Engliſh monarchy, the great Egbert. On one ſide the cheſt is inſcribed, KENULPHUS REX obit A. D. 714; (5) on the other ſide, EGBERTUS Rex obit A. D. 837. (6) The epitaph is as follows:—

Hic rex Egbertus pauſat cum rege Kenulpho,
Nobis egregia munera uterque tulit. (7)

The third cheſt contained part of the remains of perſons of very oppoſite ſtations and characters, the other part of them having been depoſited in the correſponding cheſt on the other ſide. Theſe were the bones of Canute, the great and good Daniſh king, and of his queen, the fair maid of Normandy, Emma, the ſpecial friend of this cathedral,

(1) Such as Eſcuin, Kentwin, Elmſtan, Kenulph, &c. See the laſt note but one.

(2) *King Kingils died A. D. 641.* (3) *King Adulphus died A. D. 857.*

(4) *The bones of Kingils and of Adulphus lie together in this cheſt. The former was the founder, the latter the benefactor of this church.*

(5) *King Kenulph died A. D. 714.* (6) *King Egbert died A. D. 837.*

(7) *Here king Egbert reſts, together with king Kenulph. Each of them beſtowed great benefits upon us.*

of

of the tyrannical Rufus, of the good biſhop Alwyn, and of the ſimonaical prelates Wina and Stigand. (1) It appears that theſe remains, by ſome means or other, had got ſo intermixed, from the time of De Blois, that it was impoſſible to diſtinguiſh to whom they had ſeverally belonged. This circumſtance alone can account for the manner of their diſpoſal by biſhop Fox in theſe cheſts, as likewiſe for the equal honour which is thereby paid to characters of very unequal merits. The ſaid cheſts having been, in part, violated by the rebels in the great civil war, and part of the bones which they contained having been taken out of them and ſcattered about the church, ſuch of them as were recovered, at the Reſtoration, were laid in the two cheſts laſt mentioned. The inſcription on the cheſt before us, on one ſide, is as follows:—In hac et altera e regione ciſta reliquiae ſunt CNUTI et RUFI regum, EMMAE Reginae, WINAE et ALWINI Epiſcoporum. (2)

On the oppoſite ſide is this inſcription: *Hac in ciſta A. D.* 1661 *promiſcue recondita ſunt oſſa Principum et Prælatoram ſacrilega barbarie diſperſa A. D.* 1642. (3)

We have ſaid that the fourth cheſt, being the one on the ſouth ſide directly oppoſite to that laſt mentioned, is the ſame with it, both as to its contents and inſcriptions.

In the fifth cheſt, which is the middle-moſt on the ſouth ſide, lies the mortal part of Edmund, the eldeſt ſon of Alfred, whom his father cauſed to be crowned king in his own life time. The ſon, however, dying before the father, and previouſly even to the latter's reſolution of building the new monaſtery for the burying place of his family, he was interred in a ſpot, which we ſhall afterwards point out, in this cathedral, whence

(1) Though his name does not appear upon the cheſt, yet we are otherwiſe aſſured that he was buried along with Wina.

(2) *In this cheſt and in that oppoſite to it, on the other ſide, are the remains of Canute and and Rufus kings, of Emma queen, and of Wina and Alwin biſhops.*

(3) *In this cheſt, A. D.* 1661, *were promiſcuouſly laid together the bones of the Princes and Prelates. which had been ſcattered about by ſacrilegious barbariſm in the year* 1642.

his

his bones were removed to the preſent ſhrine. This bears on each of its ſides the following title and inſcription:

EDMUNDUS REX obit A. D.
Quem theca haec retinet Edmundum ſuſcipe Chriſte.
Qui, vivente patre, regia ſceptra tulit. (1)

The ſixth cheſt, being that next to the altar on the ſouth ſide, preſerves the relics of the pious king Edred, the youngeſt of the ſons of Edward the elder, who dying rather ſuddenly was buried in this cathedral, to which he had been a great benefactor, by the directions of his friend St. Dunſtan. The title and epitaph, ſupplying the abbreviations, (2) is the ſame on each ſide of the cheſt:

EDREDUS REX obit A. D. 955.
Hoc pius in tumulo rex Edredus requieſcit
Qui has Britonum terras rexerat egregiae. (3)

We

(1) *King Edmund died A. D. . Him whom this cheſt contains, and who ſwayed the royal ſceptre while his father was yet living, do thou, O Chriſt, receive.*

(2) N. B. In tranſcribing theſe inſcriptions we have throughout ſupplied the abbreviations.

(3) *King Edred died A. D. 955. The pious Edred reſts in this tomb, who admirably well governed this country of Britons.*

*** In the courſe of laſt ſummer, whilſt the author was abſent in the north of England, certain gentlemen of diſtinguiſhed talents and learning, officers in the Weſt York regiment of militia, being deſirous of inveſtigating the antiquities of this city more attentively and minutely than is uſually done by ſtrangers, obtained permiſſion to open certain tombs in the cathedral, and to examine the contents of the mortuary cheſts round its choir. Having compleated theſe ſcientific reſearches, with all the reſpect that is due to the illuſtrious dead, one of their number, Henry Howard, Eſq. of Corby Caſtle, was ſo obliging as to communicate to the author a very perſpicuous account of their diſcoveries, an extract from which, with his permiſſion, relating to the contents of the cheſts, is here inſerted, for the information of the reader.

" July 7, aſſiſted by Mr. Haſtings, ſurgeon of the North Glouceſter militia, we looked into the different cheſts, ſaid to contain the bones of the Saxon kings. The firſt cheſt, inſcribed Kingils and Adulphus, contains two ſkulls and two ſets of thigh and leg bones. We meaſured the ſkulls and thighs to find out whether there was any difference in the ſize from

We ſhall now mention ſuch other monuments and graves of princes and prelates as occur in this part of the church. Under the cheſt of Egbert is a table monument, half let into the partition wall, which incloſes the body of the religious biſhop John de Pointes or de Pontiſſara, the founder of the ancient college of St. Elizabeth, cloſe to Wykeham's college of St. Mary, near this city. The epitaph is this:

Defuncti corpus tumulus tenet iſte Joannis
Pointes, Wintoniae Praeſulis eximii.—obit, 1304. (1)

Againſt the wall, near the pulpit, is a ſimilar monument, containing the aſhes of biſhop Richard Toclyve or of Ilveſcheſter, the ſucceſſor of Henry de Blois, with this inſcription:

from that of the preſent race of men, and found the firſt ſkull from the poſterior part of oſſa temporis to meaſure $5\frac{3}{4}$ inches, and the ſecond ſkull $5\frac{1}{2}\ \frac{1}{16}$ inches. Ditto, from the inferior part of os frontis to the os occipitis, $7\frac{1}{2}$ inches. 2d ſkull ditto. Theſe meaſurements, and indeed thoſe of the others, prove that there was no ſuperiority of ſize. From the contents of the cheſt it does not appear that the bones do not belong to the kings with whoſe names it is inſcribed.

2d cheſt, inſcribed Egbert and Kenulph. This contains three ſkulls, one of which is very ſmall. One thigh bone, wanting a fellow, is very ſtout, and meaſures $19\frac{3}{4}$ inches long. But the two leg bones, one of which is rather deformed, and the two hip bones belonging to this body, are in the cheſt, and anſwer exactly. There are alſo two other thigh bones and two leg bones that pair, ſo that with the exception of the third ſkull, theſe may be the bones of the aforeſaid kings.

3d and 4th cheſts, bearing the names of Canute, Rufus, Emma, Wina, Alwin, and Stigand. Neither of theſe contains any ſkull, but they are full of thigh and leg bones, one ſet of which, in the third cheſt, is much ſmaller and weaker than the reſt. This, with the ſupernumerary ſkull in the ſecond cheſt, might poſſibly have belonged to queen Emma.

The fifth cheſt, inſcribed Edmund, contains five ſkulls and three or four thigh bones. One of the ſkulls, from the ſtate of the ſutures, belonged to a very old man, another alſo belonged to an old perſon; theſe therefore might have belonged to Wina and Alwin.

The ſixth cheſt, inſcribed Edred, contains many thigh bones and two ſkulls. It is to be obſerved, that the ſkulls actually at preſent in the cheſts are twelve in number, which is alſo the number of the names inſcribed on the ſame cheſts. It will alſo appear, from the ſize of the bones, that there was no difference of ſtature from the preſent age."

(1) *This tomb contains the body of John Pointes, an excellent biſhop of the ſee of Winchеſter, who died in* 1304.

Praeſulis

Praeſulis egregii pauſant hic membra Ricardi
Toclyve, cui ſummi gaudia ſunto poli. (1)

Immediately before the ancient high altar lie the remains of the once great and powerful prelate Henry de Blois. (2) But he who appears to have preſerved the memory of ſo many other illuſtrious perſonages, by tranſlating and enſhrining them, is himſelf deſtitute of every memorial in the cathedral. Lower down, at the bottom of the ſteps deſcending into the choir, lies the noble-minded monk and biſhop, Henry Woodlock, or de Marewell. (3) He alſo is without a monument; nevertheleſs, it appears that his grave was diſcovered, (4) at the laſt paving of the choir, on which occaſion an epiſcopal ring of maſſive gold, incloſing an amethyſt, was found. It is now in poſſeſſion of the Dean. We have hitherto omitted to mention the tomb of the laſt of our monarchs, who was interred in this ancient mauſoleum of royalty, viz. William Rufus, though this is one of the moſt conſpicuous objects in this part of the church, being ſituated near the aforeſaid ſteps, in the middle between the north and ſouth doors of the choir. It conſiſts of Engliſh grey marble, being of form that is called *Dos d'Ane*, and is raiſed about two feet above the ground. By whom, or on what occaſion, his bones were removed out of the tomb and enſhrined does not appear; it is probable, however, that this was done by biſhop De Blois, from a too partial reſpect for his uncle, when he paid that honour to the remains of ſo many other more deſerving perſonages. It may be aſked, why the tomb of

(1) *Here reſt the limbs of the good biſhop Richard Toclyve. May he enjoy the bliſs of heaven above.*

(2) "Iſte Henricus....ſepultus eſt in eccleſiæ ſua coram ſummo altari." Epit. Hiſt. Wint. Ang. Sac. vol. 1.

(3) "Henricus Wodelok....ſepultus eſt ad gradus chori." Ibid.—See his hiſtory, vol. 1, p. 275.

(4) From the account here given of the reſpective ſituation of Woodlock's grave and that of De Blois, it is much more likely, that the epiſcopal ring found on the paving of the choir, near the tomb of Rufus, belonged to the former than to the latter prelate.

Rufus was left to remain, after the bones had been removed out of it? The anſwer is, that this was the uſual practice on ſimilar occaſions. For we are to obſerve, the bones only, and of theſe probably only the greater bones, were tranſlated, after they had been waſhed in wine and water. (1) The other remnants of mortality, with the clothes and ornaments were uſually left behind in the tombs. Hence we find the tombs of many ſaints or other illuſtrious perſonages ſtill remaining, after their bones had been enſhrined. In conformity with this account, we are informed, that when the preſent royal tomb was violated by the rebels of the laſt century, there was found in it the duſt of the king, ſome pieces of cloth embroidered with gold, a large gold ring, and a ſmall ſilver chalice. (2) We ſhall notice only one more monument in this part of the church, viz. that of biſhop Cooper, which, with the copious epitaph engraved upon it, ſeems to be covered by the diſproportioned epiſcopal throne, (3) erected at the beginning of this century. The other epitaphs, which former writers have mentioned, as being on the north partition wall, we do not deſcribe, becauſe in fact they do not exiſt there. (4)

Leaving

(1) Gervas. Dorob. (2) Gale's Antiq.

(3) Godwin, De Præſul. Gale's Hiſt.

(4) It might ſeem aſtoniſhing that Warton, Deſcript. p. 81, and Wavel, vol. 1, p. 54, ſhould ſo poſitively aſſert that there are, on the north partition wall, epitaphs in verſe, which they inſert in their books, on biſhop Alwyn and queen Emma, when no ſuch verſes exiſt, or could have exiſted at the time they wrote, did not we clearly diſcover, that, inſtead of making uſe of their own eye ſight, in deſcribing a cathedral, which they had ſo often occaſion to enter, they copied Gale's ſhort Hiſtory of the Cathedral, publiſhed in the year 1715. It may, however, ſtill be aſked, how Gale himſelf came by theſe epitaphs? The only way of ſolving this difficulty, and of vindicating the truth of the inſcriptions, on two of the cheſts above deſcribed, is, by ſuppoſing, that the lines in queſtion were inſcribed upon the leaden coffins of the ſaid perſonages, or upon ſome monument near them, in the ancient choir, before the renewal of it by Fox, and that having met with the ſaid lines in ſome old manuſcript, or other account of the choir, in its former ſtate, he ſuppoſed them ſtill to exiſt there.—Having made this obſervation, we will here, in the notes, give the ſeveral epitaphs in queſtion, not doubting of their being genuine, and that they were to be ſeen, in the aforeſaid

Leaving the choir, by the ſouth door, we enter into the ſouth eaſt iſle, which, as well as the correſponding part of the choir and the oppoſite iſle, bears the devices and marks of its laſt founder, biſhop Fox, in every

aforeſaid part of the choir, 300 years ago. That of biſhop Alwin, guardian of Emma, and afterwards monk, ſacriſtan, and biſhop, in this church, was as follows:

Hic jacet Alwini corpus, qui munera nobis
Contulit egregia, parcito Chriſte pio.

*Here lies the body of Alwin, who beſtowed many noble preſents upon us. Have mercy, O Chriſt, upon thy pious ſervant.*

The epitaph of Emma contained an abſtract of her hiſtory in the following lines:

Hic Emmam ciſta Reginam continet iſta.
Duxit Etheldredus Rex hanc, et poſtea Cnutus.
Edwardum parit hæc, ac Hardi-canutum.
Quator hos reges vidit ſceptra tenentes.
Anglorum Regum fuit hæc ſic mater et uxor.

The ſenſe of this epitaph may be thus rendered into Engliſh. *Here reſts, in this cheſt, queen Emma. She was firſt married to king Ethelred, and afterwards to king Canute. To the former ſhe bore Edward, to the latter Hardicanute. She ſaw all theſe four kings weilding the royal ſceptre: and thus was the wife and mother of Engliſh kings.*

Two other epitaphs for biſhops of this ſee are to be met with in Gale, which are tranſcribed by Warton and his follower Wavel. The firſt of which alſo occurs in Godwin, though it certainly was never to be ſeen in the cathedral, ſince the alterations made by Fox in the cheſts and partition wall. This is to the joint memory of Elmſtan, or Helmſtad, the predeceſſor of St. Swithun, and of Kenulph or Elſius, who had been a monk, before he became biſhop of this cathedral, in 1006, and ſtood thus:

Pontifices hæc capſa duos tenet incineratos
Primus Elmſtanus, huic ſucceſſorque Kynulphus.

*This cheſt contains two prelates now reduced to aſhes, Elmſtan, and his ſucceſſor Kynulph.*

The other epitaph, was inſcribed on the leaden coffin of the noble and learned, but ambitious, prelate, Alfymus or Elſinus, who, being raiſed from the ſee of Wincheſter to that of Canterbury, periſhed in the ſnow upon the Alps, whilſt on his way to Rome, to procure the metropolitical pall. His body being brought back to England, was buried in his cathedral of Wincheſter, over which was afterwards placed this epitaph:

Alfymus plumbo præſul requieſcit in iſto.

In Engliſh: *In this lead repoſes biſhop Alfymus.*—We muſt not forget to mention the original epitaph of the great Canute, who was firſt buried before the high altar, whioh Truſſel informs us was the following jingling line:—

Moribus inclutus jacet hic rex nomine Cnutus.

*Here lies king Canute, illuſtrious for his piety.*

part

part of it. Near the ſaid door, on the partition wall, to the eaſtward, is ſeen an inſcription for the heart of biſhop Nicholas de Ely, there depoſited. He was a great patron of the Ciſtercian monks, and particularly, as we have remarked, (1) of their convent of Waverly, near Farnham. He accordingly directed his body to be there interred, leaving his heart only to his cathedral. The inſcription is as follows:

Intus eſt cor Nicolai olim, Winton epiſcopi, cujus corpus eſt apud Waverlie (2)

Further eaſtward, within the ſaid partition wall, is the marble coffin of Richard, ſecond ſon of William the Conqueror, who came to an untimely end while hunting in the New Foreſt, before his brother Rufus and his nephew Richard, ſon of his eldeſt brother Robert, met there with the ſame fate. Over the coffin is the following epitaph, in the characters of Fox's time:

Intus eſt corpus Richardi, Wilhelmi Conqueſtoris filii and Beorniae Ducis. (3)

Proceeding

(1) See vol. 1. p. 249.

(2) *Within this wall is the heart of Nicholas biſhop of Wincheſter, whoſe body lies at Waverly.*

(3) *Within this wall is the body of Richard, ſon of William the Conqueror and Duke of Beornia.* On the ſubject of this title the learned gentleman who deſcribed the contents of the mortuary cheſts, has favoured us with the following obſervations: "*Beornie Ducis* is ſup-"poſed by ſome to be an additional title, but beſides it being, I believe, unuſual in thoſe "times to add titles to a name, in that manner, it would be difficult to determine what is "meant by it. Bearn, Berry, or the Barrois, are provinces to which, I believe, William laid "no claim. But I conceive that this tomb contains, like many others in the cathedral, the "remains of two great perſonages. Earl or duke Beorn (theſe two titles being uſed indiſ-"criminately at the time in queſtion) was a perſonage well known in Canute's and Edward's "reign. He was the ſon of Ulphon by Eſtrith, ſiſter to Canute the Great, and when Swayne, "the ſecond ſon of earl Godwin, being outlawed for a crime, flew into rebellion, and, man-"ing eight ſhips, committed acts of piracy on the coaſt, was perſuaded by earl Godwin to re-"pair to him and endeavour to bring him back to his duty. Swayne ſuppoſing Beorn came to "betray him, ſlew him with his own hand, and, according to the Saxon Annals, had him "buried in a church near the ſpot. But his relations dug up his body and interred it at Win-"cheſter, near the remains of his uncle Canute." This ſuppoſition, however difficult to reconcile with the above-quoted inſcription, made in the time of Fox, becomes much more probable upon attending to the original epitaph in the characters of the eleventh century, which

are

Proceeding in the ſame direction on the pavement, cloſe to the ſouth wall, is the grave-ſtone of a biſhop, as appears by the mitre and other ornaments cut upon it, in order to receive a rich and elegant braſs engraving of the deceaſed, which is now torn away. It is not of a very high antiquity, as is plain from the form of the mitre and the known date of the introduction of ſepulchral braſſes. This uſed to be pointed out as the grave of Fox, who is certainly known to have been buried under his own chapel. All doubt, however, on this head was removed laſt ſummer, when the ſtone was found to have no grave at all under it. (1) Hence we muſt conclude that it has been removed from its original ſituation in the choir, or ſome of the chapels, on new paving it; and, from different circumſtances, there appears more reaſon to ſuppoſe that it belonged to biſhop Courtney, who died towards the end of the fifteenth century, than to any other of our prelates.

From this ſtation we have a diſtinct view of the gorgeous chantry (2) of the founder of this principal part of the church, biſhop Fox. There is a luxuriancy of ornament in the arches, columns, and niches, with which it is covered, that baffles minute deſcription and might appear exceſſive, were not the whole executed with exact ſymmetry, proportion, and finiſhed elegance, and had it not been the architect's intention to ſhut up this chapel from the ſide iſle. Even the groining in the ſmall niches, which are multiplied upon it to the number of fifty five, is a matter of attention and ſtudy, being different in each of them and yet all formed on true architectural principles. In an elegant oblong niche, under the third arch, lies the figure of the founder, which he, for the ſake of humility and public inſtruction, choſe ſhould be repreſented as an emaciated corpſe in a winding ſheet, with

are ſtill plainly legible on the marble coffin itſelf, from which the above-quoted is a manifeſt deviation, viz.

HIC IACET RICARDUS NIILI SENIORIS REGIS FILII ET BEORH. DUX,

(1) "We took up the ſlab called Fox's tomb, which had probably been removed to the "place in which it lies from ſome other part of the church, and there was nothing under it but "the arch of the crypt below." Extract from Minutes of Reſearches in Wincheſter cathedral in July 1797, drawn up by H. H. Eſq.

(2) See the engraving of it in the preſent volume.

the

the feet reſting on a death's head. (1) We have poſitive aſſurance that this is the real reſting place of his venerable aſhes. (2) Entering into this little chapel, we cannot fail of experiencing ſome of thoſe awful and pious ſentiments which the venerable deceaſed, whoſe aſhes are under our feet, ſo often indulged here, who, from the hours of devotion which he ſpent in this deſtined ſpot of his interment, obtained for it the name of *Fox's Study*. The beauty and ſolitude of this oratory muſt have been greatly heightened by the painted glaſs which, we are informed, filled all the open work of the arches, until it was deſtroyed in the grand Rebellion. (3) The ceiling is rich with the royal arms of the houſe of Tudor, emblazoned with colours and gilding, and with the founder's own arms and choſen device the pelican, which is repeated ſo many hundred times on his different works in this cathedral. This was intended by him to expreſs his ardent devotion to the ſacrament of the altar, (4) which alſo cauſed him to denominate his magnificent foundation at Oxford *Corpus Chriſti* College. The ſame devotion appears in the emblems of the bleſſed ſacrament and of the paſſion, ſupported by angels, which are ſeen over the place where the altar ſtood, as likewiſe in the inſcription taken from the ancient church office on this ſubject, which is ſtill legible: O SACRUM CONVIVIUM IN QUO CHRISTUS SUMITUR. (5) The upper part of the altar was adorned with three large ſtatues and nine ſmall ones, which are now deſtroyed, but their gilded niches ſtill remain in perfect preſervation. On the ſide of the altar is a

(1) In the folio plate of the Vetuſta Monumenta, vol. II. from a drawing of Mr. Shenebbelie, though large enough to repreſent theſe particulars at the head and feet, yet they are omitted. A more ſtriking effect is, that the corpſe there appears to be that of a muſcular young man.

(2) "Capellam apud Wincheſter magnificis ſumptibus conſtructam erexit, & ibidem honoratiſſime ſepultus jacet." Will. de Chambre Contin. Hiſt. Dunelm. Ang. Sac. vol. DCCLXXIX. "Tumulatus jacet monumento parieti indito & inſerto." Godwin de Præſul.

(3) Warton's Hiſt. Eng. Poetry, vol. I.

(4) The pelican was ſaid to be a bird that made uſe of its beak to tear open its own breaſt for the purpoſe of feeding its young ones with its blood.

(5) *O ſacred banquet, in which Chriſt is received!*

doorway,

doorway, which leads into a little veſtry that ſeems to have been appropriated to this chantry, where the ambries belonging to it ſtill remain.

We paſs from this chapel to another, much larger, parallel with it, but quite plain and unadorned. This, however, was formerly the richeſt part of the whole church, for here the magnificent ſhrine of St. Swithun, of ſolid ſilver gilt and garniſhed with precious ſtones, the gift of king Edgar (1) uſed to be kept, (2) except on the feſtivals of the ſaint, when it was expoſed to view upon the altar or before it. It is not unlikely that other ſhrines were kept in the ſame place, ranged againſt the eaſtern wall, on which may ſtill be ſeen ſome painted figures of ſaints. This chapel is directly behind the high altar, and communicated with the ſanctuary by the two doors that are ſtill there ſeen: ſtill, however, it is a twofold error in our domeſtic writers to term this place the *Sanctum Sanctorum*, and to deſcribe it as the place from which the prieſt was accuſtomed to approach the high altar, (3) which is to confound it with the ſacriſty or veſtry. It was certainly furniſhed with an altar, the back ſcreen of which, conſiſting probably of ornamental wood-work, ſeems to have been faſtened by certain ſtaples that ſtill remain. We are aſſured of the above-mentioned fact from the circumſtance of the early conventual maſs, immediately after the holding of chapter, being celebrated here every morning, (4) from which circumſtance it may be called the capitular chapel.

On the left ſide of the aforeſaid chapel, correſponding with Fox's chan-

(1) "Sanctum Swythunum hujus eccleſiæ ſpecialum patronum, de vili ſepulchro tranſtulit, et in ſcrinio, argento et auro a rege Edgaro cum ſumma diligentia fabricato honorifice collocavit." Hiſt. Maj. l. II. c. XII.

(2) Inventory of the Cathedral Monaſticon, vol. II. p. 222.

(3) Warton's Deſcription, p. 75. Wavel's Hiſtory, vol. I. p. 41.—The Greeks indeed, as we have ſeen, called the altar by the name of "αγιον 'αγι'ων, but there is no ſuch name as *Sanctum Sanctorum* in the whole Latin liturgy.

(4) "Primogenitus (Alfredi) vocabatur Edmundus, quem pater adhuc ipſomet in humanis agente fecit in ungi et in regni monarcham coronari, qui non multo poſt, ante patrem mortis nexibus deprimitur, et in veteri monaſterio Wyntonienſi ſepelitur; ut ſatis clare apparet intuentibus lapidem marmoreum tumbæ ipſius, *qui jacet adhuc in terra ex boreali parte altaris ubi miſſa matutinalis ſive capitularis celebratur.*" Hiſt. Maj. l. III. c. VI.

try, but widely different from it in its architecture and in every other reſpect, is that of biſhop Gardiner, being an abſurd medley of the Gothic and Ionic, both indifferent in their kinds. On the pavement of this chapel is the aforeſaid tomb-ſtone of Edmund the ſon of Alfred, whom we only know to have been a king from his epitaph, engraved in Saxon characters upon it, and from the text of its commentator, the monk of our cathedral. (1) The reſt of the pavement, together with the iron bars which ſecured the chapel, have been torn away out of hatred to this prelate. It is thought alſo that his bones have been removed out of their ſepulchre, and that thoſe which are ſtill ſeen in a large antique coffer at the upper end of the chapel, form part of them, (2) which no perſon ſince has had the humanity to cover. Whatever might have been the character of their owner, certainly in their preſent abject ſtate, handled and thrown about every day in the year, they ſeem to call upon the ſpectator, with the unburied ſkeleton of Archytas:

*At tu vagæ ne parce malignus arenæ*
*Oſſibus et capiti inhumato.* (3)

Horat. l. 1. Od. XXVIII.

Returning the way by which we went, through the capitular chapel and Fox's chantry, when we have turned round the corner of the latter, we find ourſelves in what may be called De Lucy's church. In fact this is evi-

(1) "Et eſt epitaphium (ſupradicti Edmundi) in marmore ſcriptum iſtud. Hic jacet Edmundus Rex Tweldredi regis filius. Oſſa vero Edmundi regis jam tranſlata ſunt in quoddam ſarcophagum locatum ſuper locum nuncupatum, The Holy Hole." Ibid. Rudborne, on this occaſion, mentions that the ſaid heroic monarch bore five different names, viz. Alured, *Alfred*, Elured, *Elfred*, and *Eweldred*. The three names in italics are here given, according to their true reading, from the original epitaph, and other authentic records, inſtead of the faulty text of Warton. The laſt name is not even rightly copied in the Vetuſta Monumenta, the draughtſman having miſtaken a Saxon ȝ for a G. The name is accordingly there printed *Egeldredi*.

(2) A few years back there were many bones beſides thoſe now in the coffer, and, amongſt the reſt, a ſkull.

(3) *Nor thou, my friend, refuſe, with impious hand,*
*A little portion of this wand'ring ſand*
*To theſe my poor remains.* Francis.

dently

BRITISH MUSEUM

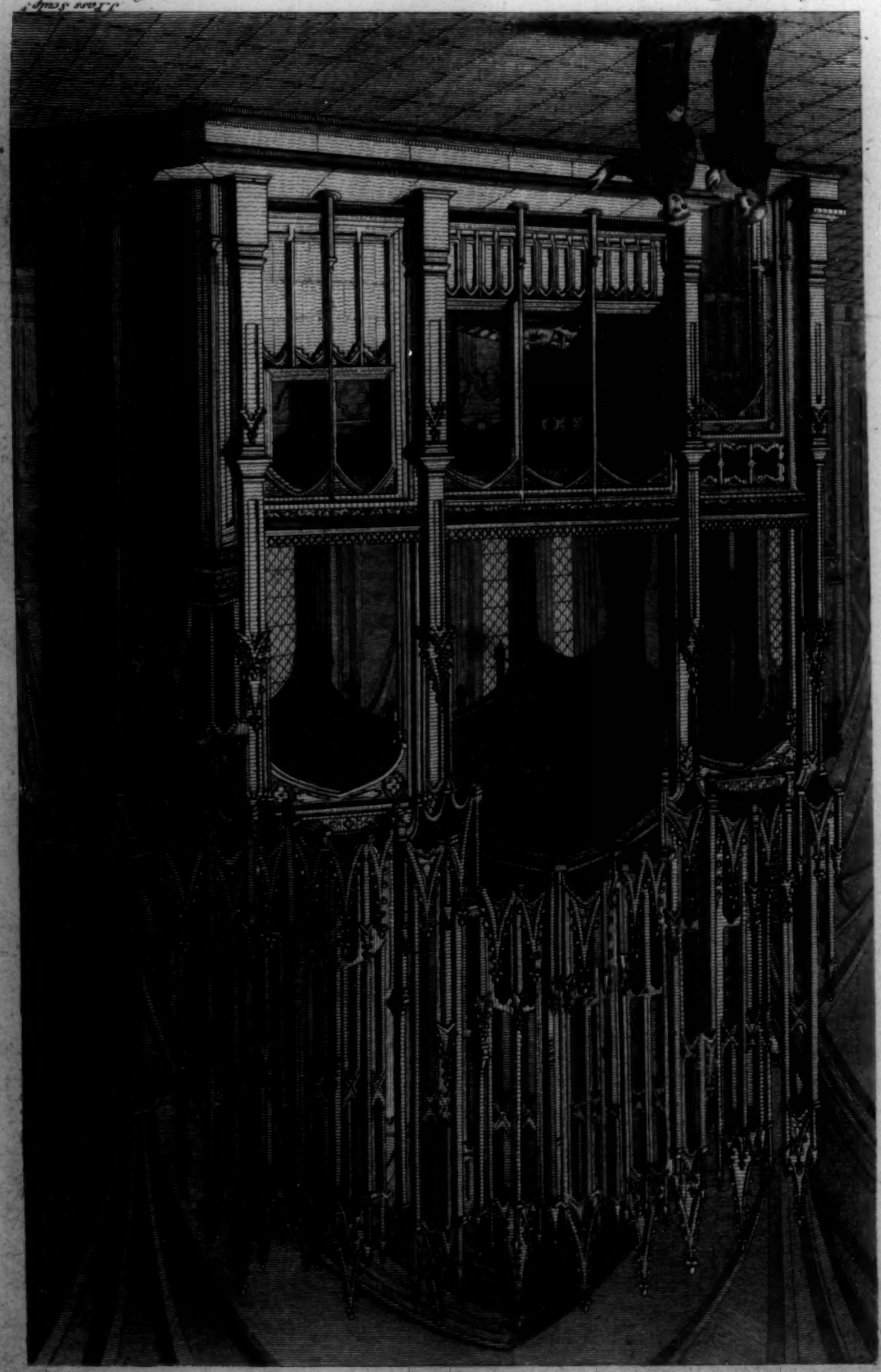
*North East View of CARDINAL BEAUFORT'S Chantry.*

*James Lee delin.*



*South East View of BISHOP WAYNFLETE'S Chantry.*

*J. Lee Sculp.*



*In WINCHESTER CATHEDRAL.*

dently the workmanſhip of that munificent prelate, and the early ſtage of Gothic architecture, as we have proved, againſt our Wincheſter antiquaries, (1) in our ſurvey of the outſide of this church, and as the glance of an eye here within it will at once convince the intelligent ſpectator. The objects that firſt arreſt our attention in this part are the magnificent chantries of cardinal Beaufort and of biſhop Waynflete, which correſpond with each other in form and ſituation, filling up the middle arch on each ſide. The former of theſe, for elegance of deſign and execution, would be admired by the generality of ſpectators, no leſs than by connoiſſeurs, as the moſt elegant chantry in the cathedral, if not in the whole kingdom, were it not neglected and conſigned to duſt and ruin equally by his family, his foundation, and his cathedral, to all which he proved ſo liberal a benefactor. The columns, though of hard Purbeck marble, are ſhaped into elegant cluſters. Nothing can exceed the beauty of the fan-work in the ceiling, of the canopies with their ſtudded pendants, and of the crocketted pinnacles, though of theſe a horſe-load has fallen or been taken down, which are kept in one of the neighbouring chapels. The low baluſtrade and tomb, the latter of which is lined with copper and was formerly adorned on the outſide with the arms of the deceaſed, enchaſed on ſhields, are of grey marble. There was alſo originally an inſcription on a braſs fillet round the upper part of the tomb, as is ſtill ſeen on thoſe of Edington and Wykeham, but the greater part of this was torn away in the reign either of Edward VI. or Elizabeth, as, when Godwin wrote, (2) only the following words remained upon it, which now alſo have diſappeared: **Tribularer, ſi neſcirem miſericordias tuas.** (3) The humble hope however expreſſed in theſe words, which were probably of the deceaſed's own chooſing, the pious tenor of his will, which was ſigned only two days before his death, and the placid frame of his features in the figure before us, which is probably a portrait, lead us

(1) The Rev. Thomas Warton, and biſhop Lowth. See above, p. 16.

(2) He wrote his Commentary in the reign of James I.

(3) *I ſhould be in anguiſh did I not know thy mercies.*—This expreſs paſſage, however, is not in the book of Pſalms nor in any other part of the ſcriptures, as the learned R. G. ſuppoſes in Vetuſt. Monum. Soc. Antiq. vol. II.

to diſcredit the fictions of poets and painters, who deſcribe him as dying in deſpair. (1) The ſaid figure repreſents Beaufort in the proper dreſs of a cardinal, viz. the ſcarlet cloak and hat, with long depending cords ending in taſſels of ten knots each. (2) At the upper end of the chantry, under a range of niches, which have been robbed of their ſtatues, ſtood the altar of the ſame, at which, in virtue of his laſt will, three maſſes were daily ſaid for the repoſe of his own ſoul and thoſe of his parents and royal relations therein mentioned. (3)

The oppoſite chantry, viz. biſhop Waynflete's, is likewiſe incomparably beautiful, and by moſt ſpectators is preferred to that which has been juſt deſcribed. The great advantage, however, which it has over it, is in the attention that is paid by his children of Magdalen College, Oxford, to keep it clean and in perfect repair. The central part of the chapel, which in Beaufort's monument is left open, here is encloſed with light arch-work, ſurmounted with an elegant cornice, in which, and in the work in general, we obſerve that the arches begin to flatten. The figure of the biſhop appears in his full pontificals of mitre, croſier, caſula, ſtole, maniple, tunicle, rochet, alb, amice, ſandals, gloves, and ring. He is repreſented in the attitude of prayer, emblematically offering up his heart, which he holds in his hands, in alluſion to that paſſage of the pſalmiſt, *My ſoul is always in my hands.* (4) But there does not appear ever to have been any inſcription belonging to the tomb.

In a line with theſe two chantries, againſt the ſouth wall, is the marble figure, in an erect poſture, of Sir John Clobery, ornamented with all kinds of modern military accoutrements and emblems. The taſte and execution of this figure and monument, when contraſted with thoſe of cardinal Beaufort near it, are by no means calculated to prove the ſuperiority of the 17th

(1) Shakeſpear and Sir Joſhua Reynolds; the former in his Henry VI. the latter in a celebrated picture in the Shakeſpear gallery.

(2) Even ſuch minutiæ as theſe were ſettled in the ceremonial of paſt times.

(3) Vetuſt. Monum.

(4) Ps. 118 alias 119.

century

century over the 15th, in the cultivation of the liberal arts. The epitaph however has more merit, and, though of late date, deſerves to be here inſerted for the information which it conveys:

*M. S.*
*Johannis Clobery, militis.*
*Vir in omni re eximius,*
*Artem bellicam*
*Non tamtum optime novit*
*Sed ubique fæliciſſime exercuit.*
*Ruentis patriæ ſimul et Stuart-*
*orum domus*
*Stator auſpicatiſſimus,*
*Quod Monchius et ipſe*
*Prius in Scotia animo agitaverant,*
*Ad Londinum venientes,*
*Facile effectum dabant.*
*Unde*
*Pacem Angliæ, Carolum II^um^*
*ſolio*
*(Univerſo populo plaudente)*
*Reſtituerunt.*
*Inter armorum negotiorumque*
*ſtrepitum,*
*(Res raro militibus uſitata)*
*Humanioribus literis ſedulo incu-*
*buit,*
*Et ſingulares animi dotes*
*Tam exquiſita eruditione expolivit,*
*Ut Athenis potius quam caſtris*
*Senuiſſe videretur.*
*Sed, corpore demum morbo langue-*
*ſcente,*
*Se tacite mundi motibus ſubduxit,*
*Ut cœlo, quod per totam vitam*
*Ardentius anhelaverat, unice va-*
*caret.*
*Obiit Anno* { *Salutis* 1687.
*Etatis ſuæ* 63.
*Hoc monumentum chariſſima de-*
*functi*
*Relicta, ceu ultimum amoris indi-*
*cium*
*Poni curavit.* (1)

(1) *Sacred to the memory of*
*Sir John Clobery, knight.*
*Excelling, as he did in every thing,*
*He in ſuch manner cultivated the military art,*
*As not only thoroughly to underſtand it,*
*But alſo to apply it to the beſt purpoſes.*
*Becoming the prop of his falling country,*
*And of the Houſe of Stuart,*
*He planned thoſe meaſures*
*With his friend Monk in Scotland,*
*Which, when they came to London,*
*They happily brought to paſs;*
*By which peace was reſtored to England,*
*Charles II. to his throne,*
*And unbounded joy to the whole nation.*
*Amidſt the noiſe of arms and public buſineſs,*
*(A rare example to ſoldiers)*
*He applied himſelf to intenſe ſtudy,*
*And to the cultivation of his ſingular talents,*
*So as to appear to have ſpent his life*
*Rather in the academy than in the camp.*
*At length his corporal ſtrength failing him,*
*He withdrew himſelf from worldly concerns,*
*That he might better prepare himſelf for heaven,*
*Which had long been the only object of his wiſhes.*
*He died in the year* { *of our Lord* 1687,
*of his age* 63.
*His faithful widow*
*Cauſed this monument (the laſt mark of her love)*
*To be here erected.*

Advancing

Advancing beyond two grand chantries in the middle of the centre iſle, before the entrance into the chapel of the Virgin Mary, we come to a flat monument of grey marble, without inſcription or ornament upon it, raiſed about two feet above the ground. This is pointed out, not only by vergers but alſo by antiquaries (1) as the actual tomb of Lucius, the firſt Chriſtian king, and the original founder of the cathedral, in the ſecond century. The abſurdity of this opinion muſt ſtrike every perſon of common information. For if this be the reſting place and the memorial of that celebrated perſonage, how comes it that the fact has eſcaped the notice of our original hiſtorians, and of Rudborn himſelf, who are in the greateſt darkneſs or uncertainty concerning the latter part of his hiſtory? (2) Again, how can we ſuppoſe ſo obnoxious a monument, had it previouſly exiſted, would have been permitted to remain, firſt when the agents of Dioclefian levelled the whole original edifice with the ground, and afterwards when Cerdic changed the ſecond church, here erected, into a heathen temple? But it is eaſy to trace this error to its ſource. The fact is, biſhop De Lucy, the laſt founder of this part of the cathedral, is here buried in the centre of his own work, as we gather from the moſt authentic records, (3) the ſimilarity of whoſe name with that of Lucius has occaſioned the ſtory in queſtion. (4)

Three encloſed chapels form the eaſtern extremity of the whole ſacred fabric. The chantry, on the ſouth ſide, is fitted up in a peculiar ſtile of richneſs and elegance, the ornaments with which it is covered being carved

(1) Lord Clarendon and Samuel Gale's Antiquities of Wincheſter, p. 34. The Rev. Thomas Warton's Deſcription of Wincheſter, p. 83. Wavel's Hiſtory of Wincheſter, vol. 1. p. 59.

(2) See vol. 1. p. 43.

(3) " Godefridus Lucy....extra capellam B. Virginis humatus eſt." Epit. Hiſt. Wint. Angl. Sac. vol. 1. p. 286.

(4) The following is the account of the examination of this tomb in July, 1797. " The " tomb, ſaid to be that of Lucius, the firſt Chriſtian king, had evidently been opened before. " There was in it a ſkull of common ſize, the thigh bones lying near it, and the remains of " ſilk garments of a yellow colour, which might have been formerly either purple or red. " Some parts had been embroidered with a narrow ſtripe of gold." Extract of a letter from H. H. eſq.

in

in oak. Theſe conſiſt of vine leaves, grapes, tabernacles, armorial bearings, and the motto Laus tibi Chriſti (1) repeated an incredible number of times. The prelate who lies here buried, Thomas Langton, having previouſly to his deceaſe, which happened by the plague in the year 1500, been elected to the ſee of Canterbury, we find the arms of the ſame in various parts repreſented with thoſe of Wincheſter. In the centre of the chapel is the altar tomb of the deceaſed, which was originally exceedingly elegant (2) but which is now ſtripped of every metal or other ornament for which a price could be obtained. There is a profuſion of rebuſes on the groining of the ceiling, in conformity with the taſte of the age. Amongſt theſe we ſee the muſical note called a *long* inſerted in a *ton*, in alluſion to the name Langton, (3) a *vine* growing out of a *ton* to denote his ſee, Winton, a hen ſitting on a ton, ſignifying the prior of the cathedral who was his cotemporary, Henton or Hunton, (4) and a *dragon* iſſuing out of a *ton*, the meaning of which we cannot unriddle.

The middle chapel dedicated to the Bleſſed Virgin, hence called amongſt antiquaries the Lady Chapel, was originally no longer than the other two. We diſtinctly ſee, where the architecture of biſhop De Lucy, the moſt elegant that his age was acquainted with, ends, and where the work of prior Silkſtede, which has lengthened this chapel by one half, begins. It appears that the preſent work was begun by Silkſtede's predeceſſor, Thomas Hunton, and that he only finiſhed and ornamented it. For looking up to the groining round the two centre orbs, one repreſenting the Almighty, the other the Bleſſed Virgin, we find the following characters and rebuſes,—the letter *T*, the ſyllable *Hun* the figure of a *ton*, for Thomas Hunton, and the figure 1 for *prior*. In like manner we ſee the letter *T*, the ſyllable *ſilk*, a *ſteed* or horſe, and the figure 1, for *Thomas Silkſtede, prior*. In other parts of the chapel and cathedral we find the letter *T* with a ſkein of *ſilk* twiſted

(1) *Praiſe be to thee, O Chriſt.*

(2) " Capellam conſtruxi ab auſtrali parte eccleſiæ ſuæ Wintonienſis, in cujus medio con-
" ditus jacet ſub marmoreo tumulo elegantiſſimo." Godwin de Præſul.

(3) Wood's Athenæ.

(4) Stephens's Catalogue.

round

round it, to denote the ſame perſon; with the *vine* and the *ton*, which ornament often occurs. There are other proofs, from the arms of queen Elizabeth, dáughter of Edward VI. and thoſe of the Grey family, that the addition to this chapel was begun to be built whilſt Hunton was prior, but that it was finiſhed and ornamented by Silkſtede. The latter fact is atteſted by an imperfect inſcription under the portrait of this prior which is ſtill viſible, with the inſignia of his office, over the piſcina in this chapel, of which the following words are part:—

Silkſtede.....juſſit quoque ſara polita
Sumptibus ornari, Sancta Maria, ſuis. (1)

The ornaments of which mention is here made, conſiſted in certain curious paintings, partly hiſtorical and partly allegorical, relating chiefly to miracles aſcribed to the prayers of the holy patroneſs of this chapel, which almoſt covered the whole walls of the new erection. The ſubject of one of them, indeed, is drawn from the holy ſcripture, viz. the Annunciation, and thoſe of a few others occur in creditable hiſtorians, as that of St. Gregory's proceſſion in the time of the plague: in general, however, the ſtories here delineated are collected from unauthenticated legends. (2) Nevertheleſs

(1) *Silkſtede alſo cauſed theſe poliſhed ſtones (O Mary) to be ornamented at his expence.*

(2) The author has explained the meaning of as many of theſe painting as are not quite defaced, in a work entitled *Specimens of Ancient Sculpture and Painting*, by John Carter, where plates of the ſame occur. One of theſe however, repreſenting an execution, being the firſt in the lower tier on the north ſide, he has reaſon to think relates to a different ſubject from that which he there mentioned. Being deſcribed as a national event, and productive of a new regulation in the adminiſtration of juſtice, it deſerves to be related.—Harpsfield reports, in his account of the reign of Henry VII. that one Richard Boys, a native of Saliſbury, having been unjuſtly condemned and executed for a theft, upon being conveyed to a neighbouring churchyard, after hanging an hour, was found to be alive, when he declared that he had been ſaved from death by the prayers of the Bleſſed Virgin, and of the pious murdered king, Henry VI. who was then univerſally conſidered as a ſaint. He accordingly paid a viſit of devotion to the celebrated monaſtery dedicated to the Bleſſed Virgin at Walſingham, and to the tomb of the above-mentioned king at Windſor, where he left the halter with which he had been ſuſpended. This event, which made a great noiſe, and another of a ſimilar nature with reſpect to one Thomas Fuller of Hammerſmith, who was executed for the crime of driving away cattle,

of

Nevertheleſs they had not any pernicious tendency which required them to be obliterated. (1) At preſent they are highly curious and valuable for the information which they convey concerning the cuſtoms of former times. We obſerve the different attempts that have been made to deface them, probably in the reign of Elizabeth, firſt by ſcraping the walls, ſecondly by daubing them over with a coarſe paint, and laſtly by white-waſhing them. This laſt operation has been the means of preſerving them, for the white-waſh having fallen off from them of late years, we certainly now view them in a more perfect ſtate than we ſhould have done if they had been expoſed to the air during the whole intervening period. In this chapel of her patroneſs, queen Mary choſe to have her marriage ceremony with Philip of Spain performed, and the chair in which ſhe ſat on this occaſion is ſtill ſhewn there. (2) It appears that there was formerly a particular ſextre or ſacriſty belonging to this chapel, on the north ſide of it, with a garden, (3) which long after the former was demoliſhed continued to be called *Paradiſe*.

The remaining of the three above-mentioned chapels, from the figures of

of which he was innocent, and ſaid to have been preſerved in the ſame manner, ſeems to have given occaſion to the law mentioned above, vol. 1. p. 320, which required that all perſons under trial, who were unable to procure counſel, ſhould be furniſhed with it gratis. On this ſubject our author launches out into certain reflections, which prove either that trial by jury was not ſo popular formerly as it is at preſent, or that juries were then more ignorant and corrupt. Speaking of judges, he ſays, " Rem non tam ad ſuum judicium, libere et conſtanter animi ſui motum ſequentes, quam ad 12 illorum judicium, aut potius præ judicium revocant, á quo raro diſcedere ſolent. Qui cum nonnunquam vel ignorantia decepti, vel hominum potentiorum minis atque auctoritate confracti, vel gratia atque affectibus ſiniſtris depravati, reos nonnullos pronunciant qui ab intentato crimine prorſus ſunt immunes; judices etiam ſæpe, nulla alia accuratiore cognitione adhibita, et toti quaſi ab eorum dictatis pendentes, innocentes injuſto addicunt ſupplicio." Hiſt. Eccleſ. Anglic. ſæc. 15.

(1) Venerable Bede informs us, in his Hiſtory of Weremouth, that St. Bennet Biſcop adorned the church of that monaſtery with pictures of different ſaints, and of the viſions in the Revelations.

(2) Gale's Antiq.

(3) Rudborne, Hiſt. Maj. l. III. c. 7. ſpeaks of the *Gardinum Sacriſtæ*, which, from differerent circumſtances, we gather to have been in this part.

angels which ſtill cover the whole vaulting of it, was probably dedicated to the Guardian Angels. It is not unlikely that this was alſo the chantry of biſhop Orlton, (1) though there is no memorial of him exiſting here at preſent. In the place of that we ſee, on the north ſide of it, the ſepulchre of a modern prelate, viz. biſhop Mews, with his mitre and croſier ſuſpended over it, and, on its ſouth ſide, the ſuperb monument of Weſton duke of Portland, (2) with a noble and inimitable bronze figure of him at full length, and the buſts in marble of certain perſons of his family.

Turning our faces now to the weſt, we have before us the ſcreen which ſeparates the work of De Lucy from that of Fox. In the front of this, juſt before the Holy Hole, we find a large grave ſtone, being above twelve feet long and five feet broad, in which we can diſcern that the effigies of a biſhop, abbot, or mitred prior, in braſs, and a long inſcription, with a profuſion of ornaments, have been inſerted, that ſince have been ſacrilegiouſly ſtolen. This is celebrated, not only by the vulgar, but alſo by learned authors, (3) as the monument which covers the remains of the great patron ſaint of our cathedral and city, St. Swithun. (4) The improbability, however, of this opinion is great and obvious. This ſaint, it is well known, was buried, at his own requeſt, in the churchyard, (5) in a ſpot which we ſhall hereafter point out, and when afterwards, at the diſtance of above a hundred years, it was tranſlated by St. Ethelwold into the cathedral, it was not depoſited in a grave, but in a

(1) Richardſon, in his notes upon Godwin, ſays of Orlton, "Sepultus eſt in eccleſiæ Win-"tonienſi in capella propria." Now there is hardly any other chapel except this unappropriated, and the ſtile of the ornaments ſtill remaining, which ſtood over the altar, ſeem to beſpeak his time.

(2) He was lord treaſurer in the reign of Charles I. Echard and Rapin repreſent him as being a Catholic.

(3) Lord Clarendon and Gale's Antiquities, p. 30. Warton's Deſcription, p. 83, who, of courſe, is followed by Wavel, p. 59. The profound Anthony Wood ſeems alſo to countenance this opinion. Athen. Oxon. The ſame is adopted by the learned Alban Butler, in his Life of St. Swithun, July 15.

(4) This name is frequently ſpelt by moderns *Swithin*, but by the ancients always *Swithun* or *Swithum*.

(5) Gul. Malm. De Pontif, l. 11. Rudb. Capgrave.

ſhrine

ſhrine or cheſt of ſilver, plated with gold and adorned with jewels, which king Edgar gave for this purpoſe. (1) The only method then of ſupporting the received opinion is by ſuppoſing that, at the Reformation, ſome zealous perſon interred the remains of the ſaint, after the ſhrine had been ſeized upon for the king's uſe, under the pompous and coſtly monument which this appears originally to have been. Now though we doubt not that many perſons, at the ſaid period, were ready to have incurred ſuch an expence, in order to teſtify their reſpect and devotion to this illuſtrious ſaint, yet we cannot believe that ſuch a meaſure would have been permitted on the part of government, as it would have been a tacid cenſure of their conduct in ſeizing on the ſhrine. Such was our reaſoning on this point previouſly to the reſearches made in the cathedral laſt ſummer, which were primarily undertaken for the purpoſe of aſcertaining the point whether St. Swithun's remains lay under this grave ſtone or not. We ſhall give below the very intereſting account which the learned gentleman to whom we have already profeſſed our literary obligations more than once, was pleaſed to communicate to us of the diſcoveries that were made in this particular. (2) In the mean time we ſhall obſerve that our conjecture,

(1) Rudb. Hiſt. Maj. l. III. c. 12. Gul. Malm.

(2) The following is an extract from the valuable letter in queſtion :—

"SIR, "*Hilſea Barracks, July* 12, 1797.

"Your abſence at the time we had obtained leave to make ſome reſearches in the cathedral, was a matter of great regret, both to my father, Capt. Cartwright, and myſelf, and I will add to the vergers of the cathedral, who aſſiſted us; and had we not been under orders to march to this place, we ſhould certainly have delayed the inveſtigation till your return. As it is, the beſt thing remaining to do is to give you an account of our tranſactions, and as I write to a perſon ſo much better informed, both as to the hiſtory of the place and every local circumſtance, I ſhall confine myſelf to a bare narration of the facts.

"St. SWITHIN'S TOMB.—Previous to our operations we aſcertained, both by meaſurement and by ſound in the cript, that the large ſquare ſolid of ſtone, towards the middle of the vault, is immediately under St. Swithin's tomb. There is a ſquare flint ſolid beyond it carried up in the ſame manner, but which appears to have been made merely to ſupport the arch above, between the monuments of cardinal Beaufort and biſhop Waynflete, as on removing the pavement above it in the church, we immediately came to that arch.

"On the 5th of July, leave having been obtained, the ſlab, 12 feet by 5, ſuppoſed to

conjecture, in oppoſition to the received opinion, is now brought to an abſolute certainty. For firſt, the bones here found lay "in an undiſturbed ſtate,...every rib and joint in its proper place." Now this could not have happened, had the remains of the deceaſed been ſo often tranſlated and moved, as certainly was the caſe with thoſe of St. Swithun, during the ſpace of ſix centuries. The ſecond argument to this effect, which ſupercedes the neceſſity of producing any further proofs in ſupport of our opinion, is, that in the grave before us was found an entire ſkull, whereas we have undeniable teſtimony that the ſkull of St. Swithun was carried away by St. Elphege from Wincheſter to Canterbury, upon his being promoted

cover St. Swithin's tomb, was raiſed, under the direction of the maſter maſon of the chapter, in the preſence of ſeveral gentlemen, and of two of the vergers of the cathedral.

"Under this ſtone there appeared an oblong tomb or opening, ſeven feet long and two feet five inches broad, formed of ſlabs of a fine white ſtone, (ſimilar to that uſed in biſhop Fox's chapel) neatly poliſhed, jointed with care and art, and as clean and dry as if it had been finiſhed on that day. The rubbiſh, conſiſting of pulveriſed ſtone and ſome decayed mortar, with which it had probably been filled to the level of the underpart of the great ſlab, was rather ſunk towards the centre, apparently on account of its having, (as we afterwards diſcovered) burſt into the coffin itſelf. After removing two feet five inches of this rubbiſh, the flat lid of an oak coffin appeared. The wood was moiſt and in a ſtate of the utmoſt decay, ſoft, ſpungy, and light, and eaſily broken, but ſtill retaining to the eye its fibres and texture. The lid had been faſtened with common iron nails, much ruſt eaten and which came out at the touch. The form of the coffin, or rather cheſt, which contained the bones, was a parallelogram, about ſix feet and a half long, one foot ten inches broad, and not quite one foot deep. In ſome places, (as has been related) it was broken into by the weight of the rubbiſh, which in conſequence was found mixed with the bones. There was no lead in the inſide, nor any inſcription. The bones lay in an undiſturbed ſtate; the jaw and every rib and joint were in their places, the hands were croſſed a little below the ſhort ribs, but no ring was found, nor were there any coins or chalice. The vertibræ of the back and the ſmaller bones which lay next the under part of the coffin, were much decayed, but the thigh, leg, and arm bones were ſtill ſolid. The thigh bones meaſured from the extreme points only 18¾ inches, which proves that whoever is here buried was a perſon of low ſtature. On the ſkull, which is alſo ſmall, there remained the impreſſion of linen, or fine ſtuff, apparently white, but no hair. Many of the teeth were entire but much worn; others, from the cloſure of the jaw bone, appeared to have been loſt during life. A black ſerge, probably a monk's cowl, ſeems to have covered the whole body, and upon the decay of the fleſh to have adhered to the bones; towards

promoted to that ſee, where it was depoſited under Chriſt's altar. (1) If we muſt hazard a conjecture concerning the deceaſed whoſe remains are contained in the preſent ſepulchre, we ſhould ſay that in all probability it is good prior Silkſtede. The black ſerge, reſembling a cowl, and the

towards the feet it appeared in folds. The legs were covered with leather boots or gaiters, ſewed on and neatly ſtitched; part of the thread was ſtill to be ſeen, and the leather retained ſome conſiſtency; it was very damp, I might almoſt ſay wet. The ſoles were of what would be called an elegant ſhape at preſent, pointed at the toe and very narrow under the middle of the foot, exactly the ſhape of what I have ſent, which you will obſerve is ſo ſmall that it ſcarcely appears the ſize of a man's foot. The under part is a good deal worn, of two thickneſſes of leather, about the conſiſtency of a ſlipper ſole. There were remains of thongs near it, which may lead to ſuppoſe they were ſandals. The boot part, which is very wide and came above the knee, was not adherent to theſe ſoles. The lower part of the coffin, which was very damp, and, like the reſt, falling to pieces, adhered in ſome degree to the bottom of the ſtone grave, and had ſtained it; the reſt was, as I have ſaid, perfectly freſh and clean. The depth of this tomb or ſtone grave was 3 feet 4 inches. Whether theſe circumſtances ſupport the tradition that this was the body of St. Swithin, you will be able to judge better than myſelf; one thing appears to me certain, that the coffin was removed from ſome other place to this ſpot, and had exiſted long before biſhop Fox's time; it was certainly not by the dry rot that it had decayed in the ſituation it was placed, totally void of moiſture, it could not have decayed by any other manner ſince his time. One muſt therefore conclude that theſe remains were at leaſt reputed to be thoſe of ſome perſon of great note, that the coffin or cheſt muſt have then been in a very periſhable ſtate, and have required great care in the removal, more indeed than ſucceeded, as the weight even of the duſty materials that covered it had broken into it.

"To conclude, the remains were immediately after carefully collected, and placed in a box at the bottom of the vault, with a ſhort narrative of the proceedings of the day incloſed in a glaſs bottle ſealed up, the rubbiſh thrown in, and the ſlab replaced in its former ſtate.

"HENRY HOWARD."

(1) "In quo altari B. Elphegus caput Sancti Swithuni, quod ipſe a pontificatu Wintonienſi in archiepiſcopatum Cantuarienſem, tranſlatus ſecum tulerat, cum multis aliorum ſanctorum reliquiis ſolemniter repoſuerat." Gervas. Dorob. De Combuſt. & Repar. Dorob. Ecc. apud Twyſd. p. 1291.—N. B. The architect employed in repairing the cathedral of Canterbury, at the time which our author mentions, was a native of Sens, who returning home ſeems to have carried a fragment of the ſaint's ſkull, in conſequence of which St. Swithun's head was believed to be at Sens, and his feſtival was there kept with great ſolemnity. It has been by ſuch means, and not by thoſe intimated by the hiſtorian of Worceſter, that the heads and bodies of ſaints appeared to be multiplied.

funeral

funeral boots, found with the bones, ſeem to beſpeak a perſon of the monaſtic profeſſion; the mitre and the croſier on the grave ſtone indicate a prior of the cathedral; the white, well jointed, and poliſhed ſtones in the ſepulchre, reſembling thoſe in Fox's chantry, ſeem to point out the time when it was made, and its honourable ſituation, juſt before the Holy Hole, ſeems better to become a ſuperior of Silkſtede's merit than any other prior who lived near his time. (1)

Upon the ſcreen before us we ſee a range of niches with canopies and pedeſtals, which formerly contained ſtatues of Chriſt and his Bleſſed Mother, and of the illuſtrious perſonages under-mentioned, as appears by their reſpective inſcriptions, in the following order:—

Kyngilſus rex. S. Birinus epiſcopus. Kynwaldus rex. Egbertus rex. Adulphus rex filius ejus. Egbertus rex. Aluredus rex. Edwardus rex ſenior. Athelſtanus rex.

Dominus Jeſus. Sancta Maria.

Edredus rex. Edgar rex. Emma regina. Alwynus epiſcopus. Ethelredus rex. S. Edwardus rex filius ejus. Canutus rex. Hardicanutus rex filius ejus.

From this catalogue of names it is plain, that former writers have been under an error in ſuppoſing that the correſponding ſtatues were thoſe of different Saxon kings buried in the vault below (2) or near this place, (3)

(1) This opinion indeed ſeems to militate againſt the argument of our ingenious correſpondent, drawn from the dampneſs found in the coffin, which he ſuppoſes muſt have been acquired in a different ſituation. But it will be remembered that the leg bones of Edward IV, when his tomb was opened a few years back at Windſor, were found half immerſed in a colourleſs inſipid lymph, which could not be accounted for in any other way than by ſuppoſing that it was the matter into which the human muſcles were diſſolved. See Vetuſta Monumenta Soc. Antiq.

(2) Gale's Antiq. p. 32.

(3) Warton's Deſcription, p. 82. Wavel's Hiſtory, vol. 1, p. 56.—The prepoſterous order in which both theſe writers ſet down the above names, contrary to hiſtorical truth, (as where Alfred is made the ſon of Egbert, and Athelſtan the ſon of Alfred, &c.) proves that they did not conſult the original, but copied them from Gale, whoſe arrangement they miſtook. The other errors into which they fall, on the ſame occaſion, are ſo numerous and ſo groſs as almoſt to bid defiance to criticiſm.

ſince

ſince ſix of the kings in queſtion were not interred at all in this cathedral, but in other places. The real cauſe of the above-mentioned illuſtrious perſonages being honoured with ſtatues in our church was, that they were its chief benefactors. This circumſtance, however, could not ſave them from the deſtroying mallet of modern iconoclaſts, to whoſe fanaticiſm every reſemblance of the human form in a place of worſhip appeared to be an object of idolatry. (1) In the lower part of this wall is ſeen a ſmall arched way, now blocked up with maſonry. This led down a ſtone ſtaircaſe into the weſtern crypt, immediately under the high altar and ſanctuary, which being the deſtined place for the reception of relics and the interment of perſons of eminent ſanctity, was hence called *The Holy Hole*, by which name it conſtantly occurs in the original hiſtory of this city. (2) It is another egregious miſtake in modern writers to ſpeak of this as the royal vault, in which thoſe perſonages were originally buried, whoſe bones are now depoſited in the cheſts round the choir. (3) The fact is, not one of the latter was ever depoſited in the Holy Hole, (4) but only ſuch remains of perſons eminent for their ſanctity, as were not contained in the ſacred ſhrines. A ſufficient proof of this is the following inſcription in large characters over the ſaid vault :—

(1) The late hiſtorian of Worceſter informs us, that Egwin, third biſhop of that ſee, firſt introduced the uſe of pious images into England. Upon inquiry, however, he will find that the apoſtle of England, St. Gregory the Great, was an avowed patron of images, as Bale and Peter Martyr confeſs, and that the uſe both of pictures and images was introduced, with Chriſtianity itſelf, by St. Auguſtine, who preached the goſpel to king Ethelbert, "with a croſs carried before him for an enſign, and a picture of our Saviour painted on a board." Bede's Ecc. Hiſt. b. 1, c. xxv.—King Ina is recorded, in the records of Glaſſenbury abbey, for having beſtowed upon it ſilver images of the Bleſſed Virgin and the twelve Apoſtles. Will. Malm. De Antiq. Glaſſenbury.

(2) Hiſtoria Major Wintonienſis, Thomæ Rudborne.

(3) Warton's Deſcription, p. 79. Wavel's Hiſtory, vol. 1, p. 48. Vetuſta Monument, vol. 11.

(4) For example, we are aſſured that Canute was originally buried before the high altar; Rufus in the choir; Edmund, the ſon of Alfred, where Gardiner's chapel now is; Stigand at the entrance of the choir, &c.

CORPORA

CORPORA SANCTORUM SUNT HIC IN PACE SEPULTA.—EX MERITIS QUORUM FULGENI MIRACULA MULTA. (1)

Turning round the north corner of the ſcreen, we enter into the north eaſt iſle of Fox's church, whoſe devices, with thoſe of cardinal Beaufort, frequently occur in it. Here we view the outſide of Gardiner's chantry, which exhibits the ſame confuſion of the Gothic and the Grecian architecture that we have reprobated in deſcribing the inſide of it. His figure, like that of Fox on the oppoſite ſide, is exhibited as a ſkeleton, and bears evident proofs of the indignity and violence with which it has been treated. Proceeding weſtward, under the mortuary cheſt of Kinegils, we diſcover in the partition wall the monument of king Hardicanute, the laſt Daniſh monarch, whoſe body was brought hither from Lambeth for interment. We obſerve upon it the figure of a ſhip, with the following inſcription:—

Qui jacet hic regni ſceptrum tulit Hardicanutus,
Emmae Cnutonis gnatus et ipſe fuit. Ob. A. D. IXLI. (2)

Near the aforeſaid we find a ſimilar monument for the heart of Ethelmar, biſhop of Wincheſter, and half brother of Henry III, who having been long kept out of his dioceſe, ſeems to have expreſſed his deſire of returning to it, by ordering his heart to be conveyed to this cathedral from Paris, where he died. The following is the inſcription on the ſaid monument:—

Corpus Ethelmari, cujus cor nunc tenet iſtud
Sacrum, Pariſiis morte datur tumulo. Ob. Anno 1261. (3)

(1) *The bodies of different ſaints are here buried in peace, through whoſe merits many miracles ſhine forth.*—N. B. In the year 1789 an attempt was made, in the preſence of the author, to gain an entrance into the Holy Hole, but upon removing the maſonry which cloſes the preſent entry, the crown of the arch above was found to have been purpoſely deſtroyed, and the whole paſſage and vault to be ſo entirely choaked with rubbiſh, that there was a neceſſity of abandoning the undertaking.

(2) *He who lies here, by name Hardicanute, bore the ſceptre of the kingdom, being the ſon of Emma and of Canute.—He died A. D.* 1041.

(3) *The body of Ethelmar, whoſe heart is encloſed in this ſtone, lies buried at Paris. He died in the year* 1261.

Leaving

Leaving now the works of Fox, and deſcending down a flight of ſteps, we find ourſelves again amongſt the ponderous and lofty architecture of the Norman prelate Walkelin, in the northern tranſept. Under the organ ſtairs is a mutilated buſt in ſtone of a biſhop or conventual prior, with his heart in his hands, which, from the arch over it, is much more ancient than the tomb of Waynflete. According to one account, this repreſents the above-mentioned Ethelmar; (1) according to another, which is generally followed, (2) it is meant for a prior by name Hugh Le Brun. (3) The former account, however, is much more propable, becauſe the turn of the aforeſaid arch agrees with the time of Ethelmar, but not with that of either of the cathedral priors who bore the name of Hugh. Secondly, Becauſe this buſt is not fixed, but has been removed from another place, probably from that where the heart reſts, and where it ſtood until Fox rebuilt the choir. Laſtly, The attitude of offering up the heart ſeems to correſpond with the dying wiſh of Ethelmar, but has no relation, that we can diſcover, with the hiſtory of any of the priors. Under the aforeſaid organ ſtairs, lower down the ſteps, is a dark chapel, that has hitherto been overlooked, though it is full of paintings, which, from the rudeneſs of their ſtyle, are known to be proportionably ancient. Towards the eaſt, where the altar ſtood, is repreſented the taking down of our Lord's body from the croſs and the laying it in the ſepulchre; on the ſouth ſide is painted, his deſcent into Limbus, and his appearance to Mary Magdalen in the garden, from whoſe lips the word *Rabboni* (4) is ſeen to proceed. It is not neceſſary to decypher the other ſubjects, but from thoſe already mentioned, it is evident, that this was the chapel of the Sepulchre, as it was called, to which there uſed to be a great reſort in

(1) In the former part of lord Clarendon and Gale's Hiſtory, p. 24, it is ſaid *by tradition* to be that of Ethelmar.

(2) Warton's Deſcription, p. 84. Wavel's Hiſtory.

(3) In the ſecond part of the ſaid work, p. 32, it is *ſuppoſed* to be prior Hugh Le Brun's. N. B. No ſuch ſurname as Le Brun can be traced in authentic records, as belonging to any of the conventual priors.

(4) St. John, c. xx, v. 16.

holy week. In front of this is ſeen a ſtone coffin, raiſed a little out of the ground, without any inſcription or ornament, except a proceſſional croſs upon the top of it. This ſeems to denote the grave of one of the cathedral priors.

There appear to have been different altars, (1) probably as many as five, in the open part of the tranſept before us. The whole of it has been painted with the figures of different ſaints and other ornrments, ſome of which ſtill remain. In particular, againſt the weſt wall, at the extremity of the tranſept, are ſtill ſeen the traces of a coloſſal figure of a man ſupporting a child. This has been miſtaken, by former writers, for a repreſentation of the battle between Colbrand and Guy earl of Warwick, (2) with which it does not bear the ſlighteſt reſemblance. It is evidently meant for the allegorical figure of St. Chriſtopher carrying Chriſt, (3) which was exceedingly common in ancient times. Over this ſubject is clearly diſcernible that of the Adoration of the Magi. The weſt

(1) The ſite of about twenty altars may ſtill be aſcertained in this cathedral, but that was probably far from being the whole number of them. A late writer on eccleſiaſtical antiquities repreſents the multiplication of altars in our cathedrals as a late innovation. See Green's Hiſtory of Worceſter, vol. 1, p. 89. If, however, he will look into Alcuin's Poetical Deſcription of York Cathedral, as it exiſted in the eighth century, (for Alcuin wrote in the reign of Charlemagne,) he will find that it was, at that early age, furniſhed with no fewer than thirty altars. *Triginta tenet variis ornatibus aras.* Gale's x Scriptores verſu, 1514. The ſame author deſcribes the altars as being built for the ſake of depoſiting relics under them. Upon enquiry, however, he will find directly the reverſe of this to have been the caſe. Finally he tells us, p. 57, that upon the introduction of the doctrine of tranſubſtantiation, it became neceſſary to place the high altar in the centre of a croſs iſle. In this ſuppoſition it was incumbent on the writer to prove, by authentic documents, that, at ſome determinate period, the ſituation of the high altars in our great churches underwent the change in queſtion. This would have tended to fix the hitherto undiſcovered period when the faith of the whole church was altered in this capital article. The fact is, the high altars retained the ſame ſituation in our cathedrals in all ages, namely, the eaſt end of the great nave, not the centre of the croſs iſles.

(2) Warton's Deſcription, p. 79. Wavel's Hiſtory, vol. 1, p. 47, 48.

(3) See *An Enquiry into the Hiſtory and Character of St. George, Patron of England, of the Society of Antiquaries, &c.* by the author, in which the ſeveral figures and emblems aſcribed to different ſaints are explained and accounted for.

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iſle of the tranſept, conſiſting of two chapels, in one of which there is a bold ſpecimen of the horſeſhoe arch, is now ſhut up from the body of the church, in order to form work ſhops for repairing the fabric.

Having quitted the tranſept, and entered into the great north iſle, we ſee on our left hand, adjoining to the wall of the choir, the mutilated figure of an ancient cruſader, armed cap-a-pie in a hawberk, with his ſword and ſhield, the latter of which bears quarterly two bulls paſſant, gorged with collars and bells, and three garbs, for the princely family of De Foix, of which was Captal De La Buch, knight of the garter of the firſt creation by Edward III. On an adjoining ſlab are the arms of the royal families to which he appears to have been related, namely England, France, Caſtile, Leon, &c. The deceaſed himſelf was earl of a ſmall place adjoining to Wincheſter, called Winall, as we learn from the following epitaph, which is ſaid formerly to have exiſted here: (1)

Hic jacet Willielmus Comes de inſula Vana alias Wineall. (2)

We now paſs behind the pillar, againſt which biſhop Hoadley's monument reſts, adjoining to which, at the bottom of the ſteps, is the ſepulchre of the ſtaunch old prelate Morley, (3) with an intereſting epitaph, compoſed by himſelf, which, however, boaſts of nothing but his attachment to the cauſe of royalty. It is encloſed with iron rails, and over it hangs, probably by his own appointment, his mitre and croſier. It is plain from the two monuments now before us, that death deſtroys all diſtinctions, for never were there men more oppoſite in their religious and political principles than the two biſhops of this ſee, who here lie cloſe together. Upon a pillar adjoining to Morley's monument is a ſmall plate of braſs, with an engraved epitaph to the memory of capt. Boles. As no hero was perhaps ever more deſerving of an honourable commendation to poſterity than the deceaſed, (4) ſo never perhaps was there an epitaph

(1) Gale's Antiquities, p. 32.

(2) *Here lies William, earl of the iſland Vana, otherwiſe Wineall.* The pariſh in queſtion lies upon the river, and might formerly have been inſulated.

(3) See vol. 1, p. 425. (4) Ibid. p. 405.

more devoid of grammar and orthography than that which is here erected to his memory. (1) We could not have believed that the author of it was a clergyman of the ſame honourable family, at the end of the laſt century, if he himſelf had not intimated it in the epitaph. Continuing our walk down the north iſle, we find, lying cloſe to the wall, an ancient mutilated figure of black marble, with a mitre on the head. It is difficult to determine whether this repreſents a biſhop or a cathedral prior; if the former, and if it has always continued in the ſame place, we ſhould have no difficulty in pronouncing that it is the monument and covers the aſhes of the great and powerful prelate, once the guardian of the king and kingdom, Peter De Rupibus, as it is particularly recorded of him that he choſe, in his life time, an humble place for himſelf, in his cathedral, to be buried in. (2)

We now come to what may be called the *Crux Antiquariorum*, or the puzzle of antiquaries, namely, the ancient cathedral font. This ſtands within the middle arch of Wykeham's part of the church, on the north ſide, and conſiſts of a ſquare block of dark marble, ſupported by pillars of the ſame material. It is covered on the top and the four ſides with rude carvings, which beſpeak its antiquity. There is no great difficulty in explaining thoſe on the top, and two of the ſides, viz. the north and eaſt ſides. The moſt diſtinguiſhed ornaments of the top are doves, emblamatic of the Holy Ghoſt, which appear breathing into phials ſurmounted wirh croſſes, that are ſuppoſed to contain the two kinds of ſacred chriſms, made uſe of in baptiſm. The reſt of the ornaments of this part conſiſt of Saxon zig zag, pellets, &c. On the aforeſaid ſides the dove is ſtill repeated in various attitudes, together with a ſalamander, emblematic of fire, in alluſion to that paſſage of St. Mat. c. III. v. 2, "He ſhall baptize you with the Holy Ghoſt and with fire." But now to ſpeak of the ſculptures

(1) It begins "A memoriall for this renowned martialiſt Richard Boles, of the right worſhipful family of the Boleſes in Linkhorne ſheire collonell of a ridgment of foot of 1300, &c."

(2) "Sepultus eſt autem in eccleſia ſua Wintonienſi, ubi etiam dum viveret humilem elegit ſepulturam." Mat. Paris.

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on the ſouth and the weſt ſides of the font: theſe are univerſally allowed to repreſent the hiſtory of ſome holy biſhop, (1) but no antiquary has hitherto ſucceeded in diſcovering a perſonage of this deſcription, to whoſe known tranſactions theſe figures are applicable. In the year 1786, the Society of Antiquaries, having cauſed two ſplendid plates of this font to be engraved, their learned director accompanied the delivery of them to the members, with a diſſertation on theſe carvings, conſiſting of ſeven folio pages, in which he ſuppoſes them to repreſent the hiſtory of St. Birinus, the apoſtle of the Weſt Saxons. Conformably with this ſyſtem, he explains the compartment, in which the ſhip appears, to relate to the ſaint's voyage into England, on which occaſion he makes him ſave ſome of the mariners, who were ſleeping on ſhore, from the imminent danger of being drowned by the ſwell of the ſea. (2) But we are to obſerve that no ſuch incident in the life of St. Birinus as that, laſt mentioned, is hinted to us by any one of our ancient hiſtorians. The ſouth ſide he ſuppoſes to repreſent the death of king Kinegils, who being unable himſelf to execute his pious deſign of building a cathedral at Wincheſter, worthy of his capital city and of his holy inſtructor, obliged his ſon Kenewalch to take a ſolemn oath, in the preſence of the ſaint and of his principal officers, that he would compleat the undertaking. (3) According to this explanation, the figure on his knees is the dying king, who is delivering a maſs of earth or ſtone to his ſon, being part of the materials which he had collected for this pious work. We apprehend that few perſons who look upon the original, or the copy of it, either in the Vetuſta Monumenta, or in our Miſcellaneous Plate, will be ſtruck with the probability of this interpretation. With reſpect to the execution ſcene, the learned writer ſeems to admit the impoſſibility of adapting it to any known incident in the life of St. Birinus. (4)

In rejecting the above explanation of the hieroglyphics, we abandon

(1) Lord Clarendon and Gale's Antiquities, p. 23. Monaſticon, vol. II, p. 219. Warton's Deſcription, p. 79. Wavel's Hiſtory, vol. I, p. 48. Vetuſta Monumenta, in the explanation of this font, vol. II.

(2) P. 2. (3) Ibid. (4) Ibid. p. 4.

a ſyſtem which we ourſelves heretofore ſupported, as will appear by referring to the diſſertation alluded to, (1) in which the learned author honoured our conjectures with inſertion. The miſtake, on all ſides, ſeems to have originated in a deſire of carrying up this monument to the higheſt antiquity poſſible, and of forcing it to apply to our national hiſtory. On theſe two heads a few preliminary remarks ſeem neceſſary. The learned author ſuppoſes that this font, as well as another greatly reſembling it, at Lincoln, has relation to the age of St. Birinus, which means that they were executed in the ſeventh century. (2) But this is evidently dating it too far backward; for certainly baptiſm by immerſion, which was performed by means of a bath, made for this purpoſe, in a building diſtinct from the church itſelf, called a baptiſtery, was the practice in this kingdom, as well as in other parts of the church, at the time in queſtion, and for above two centuries later. (3) Now the font before us is not calculated for this mode of baptizing, but rather for that of infuſion or aſperſion. It is alſo agreed that mitres did not make part of the epiſcopal ornaments before the tenth century, which nevertheleſs we ſee on the head of the biſhop, here repreſented, in three different compartments. In the ſecond place, it is a ſource of error, as we have remarked on the picture of St. Chriſtopher, mentioned above, to refer all ancient monuments of this kind to the hiſtory of our own country. The ſaint whoſe tranſactions we ſuppoſe to be repreſented on the ſides of this font, though a foreigner, was better known and more celebrated in England than St. Birinus himſelf. We ſpeak of St. Nicholas, biſhop of Myra, in Lycia, who flouriſhed in the fourth century, and was celebrated as the patron ſaint of children. His name, which was famous throughout Chriſtendom from the time of his deceaſe, became much more celebrated in the weſt, upon his relics being carried off from the ſaid city, then ſubject to the Mahometans, to that of Bari in Italy, in an expedition fitted out there for that expreſs purpoſe. This happened about the time of the Norman Conqueſt, a period with which the architecture of the church, repreſented

(1) P. 4. (2) Ibid, p. 1. (3) Ibid, p. 5.

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on the ſouth ſide, agrees better than with any other period, either more ancient or later. The hiſtory of this ſaint is to be found abridged in *The Portiforium ſeu Breviarium, in usum Sarum,* and likewiſe in *The Golden Legend,* but the moſt ample and genuine account of him occurs in Surius, tranſlated from the Greek of Simeon Metaphraſtes.

The firſt ſplendid action in the life of this ſaint, which gave occaſion to his being named the patron of children, was his ſaving the virtue of three virgins, which their father, a man of noble birth but reduced to poverty, was tempted to make a traffic of. (1) St. Nicholas, to whom his parents had tranſmitted an ample fortune, hearing of this intention and of the occaſion of it, tied up a conſiderable ſum of gold in a cloth, (2) and to avoid the oſtentation of his charity, threw it by night into the bed-chamber of this unhappy father, who awaking and finding a ſufficient ſum to portion one of his daughters, immediately married her to a perſon of equal birth. The ſame circumſtance happening the following night, the father took care to be upon the watch the third night, for his unknown benefactor, when diſcovering St. Nicholas to be the perſon, he fell at his feet, calling him the ſaviour of his own and his daughter's ſouls. Let us now inſpect the ſouth ſide of the font, we ſhall ſee this hiſtory repreſented, with only thoſe few deviations which are neceſſary for artiſts, in order to give a comprehenſive view of a complex tranſaction. A biſhop, with his mitre, croſier, &c. is ſeen in front of a Saxon church, repreſenting the cathedral of Myra. Before him kneels an old man, with a long beard, who kiſſing his hand, at the ſame time receives from it into his own right hand a round maſs, curiouſly tied up at the ends, which, with his left hand, he gives to a female figure, as appears by the breaſts, long hair and ornaments. Receiving thus her marriage portion with her left hand, ſhe holds out her right towards a male figure, with ſhort hair on his head and chin, who proves himſelf to be a man of noble birth and a fit huſband for her, by the hawk which he carries on his fiſt. In the

(1) Surius, Vit. S. Nic. cap. VI. Brev. Sar. lect. 3, 4.
(2) "Auri haud mediocre pondus ſacculo belle inſutum," Ibid.

intermediate

intermediate ſpace, or back ground, another of theſe devoted daughters, with long hair and the ſame kind of fillet as her ſiſter wears, is actually celebrating her marriage with a man richly dreſſed. They join their right hands, whilſt her left is placed upon her breaſt, and his left holds a purſe containing her portion. There is not ſufficient ſpace on the weſt ſide to exhibit the nuptials of the third daughter.

The next remarkable incident in the life of St. Nicholas, is his voyage to the Holy Land. (1) Having embarked for this purpoſe in a veſſel bound to Egypt, he foretold a dreadful ſtorm, which ſoon overtook it, and ſeemed on the point of overwhelming it. The ſailors, who, confident in their nautical foreſight and ſkill, had derided the ſaint's prediction, now, with abundance of tears, beſought him to pray for their delivery, which, when he had done, the ſtorm was appeaſed, and they arrived in ſafety at Alexandria.

Let us now examine the weſt ſide of the font, which, conſiſting of four different compartments, is unavoidably crouded. The firſt of theſe exhibits a ſhip with ropes, a maſt and a rudder, but without any ſail, the ſure ſign of its being in a ſtorm. The ſize of the veſſel admits but of three figures. Of theſe, one is labouring at the helm, a ſecond, with his hand up to his eyes, appears to be weeping, and a third, of ſuperior dignity, with his face averted, and his hands ſtretched over the waves, ſeems to be appeaſing them by his prayers.

St. Nicholas being landed at Alexandria, the fame of the above-mentioned miracle, and of another which he had wrought at ſea, in reſtoring to life a mariner, who had been killed by a fall from the maſt, occaſioned a great number of perſons labouring under different diſorders and calamities, to be brought to him, all of whom he cured and relieved, according

(1) Surius, ibid, c. VII.—In the Golden Legend, c. II, and in the Sarum Breviary, a voyage, different in ſome circumſtances, which, however, is calmed by the ſaint, next occurs. But the account of Metaphraſtes, extant in Surius, is more ancient and beſt agrees with the carvings.

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to their ſeveral wants. (1) Hence the next compartment to that which we have explained exhibits two perſons with ſorrowful countenances and in a recumbent poſture, denoting their being ill, before a biſhop, who, holding one of them by the hand, ſeems to be raiſing him up to health, whilſt a third, with uplifted hands and a joyful countenance, is expreſſing his aſtoniſhment and gratitude for the miraculous cure which he has juſt experienced. The loweſt figure of all, with a cup in his hand, belongs to a different ſubject, as we ſhall afterwards ſhew.

The moſt celebrated act, however, in the life of St. Nicholas, next to that of his ſaving the chaſtity of the three virgins, was his preſerving the lives of three young men of his cathedral city of Myra, (2) whom the corrupt and cruel prefect of the ſame, Euſtachius, had condemned to death, whilſt the ſaint was abſent in Phrygia, appeaſing a popular commotion there, which threatened the worſt of conſequences. Being informed, by a ſpeedy meſſenger, of what was tranſacting in the aforeſaid city, he flies back to it, where he finds the condemned youths at the place of execution, with their necks bared, and a headſman with his uplifted axe on the point of inflicting the fatal ſtroke; (3) when ruſhing forward, he ſnatches the inſtrument of death from his hands, and being aided by the authority of certain imperial officers of ſuperior rank to Euſtachius, whom he had engaged to accompany him for this very purpoſe out of Phrygia, he orders the young men to be releaſed, and leads them back into the city in triumph. In alluſion to this hiſtory, we ſee, in the third compartment on this ſide of the font, three perſons in a recumbent poſture, ready to be beheaded, their bodies being covered with a

(1) "Magnus ad eum factus eſt ægrotantium concurſus, magnus calamitoſorum opem petentium. Sed quis, donorum largitor Deus! æger non ſanus abſceſſit? Quis mœrens non lætus? Sed tua hæc laus eſt, Domine, qui ſine te laus iſta non eſſet." Ibid.

(2) Surius, cap. xv. Legend. Aur. c. 111.

(3) "Jam carnifex ſecurim erexerat, et furenti ſimilis, truculentos oculos in miſeras cervices defixerat. At divinus noſter.....quid agis ſceleſte! Securim contine, ſimulque accedens ſecurim et manibus extortam abjicit; tribus damnatis lumina et manus reddit, bono animo eſſe jubet, &c." Ibid.

a kind of mantle, to ſpare the labour of the ſtatuary. The executioner ſtands by them with his uplifted axe, over whoſe ſhoulder another perſon appears to be giving orders for the tragedy. The holy biſhop's figure is the next, though to prevent the neceſſity of repeating it in ſo contracted a ſpace, he is repreſented as attending to another figure, which belongs to a different ſubject.

The laſt ſtory here repreſented relates to a miracle aſcribed to St. Nicholas after his death. It does not occur in Metaphraſtes, who confines his narration to the time of the ſaint's life, but it is reported at length by Jacobus De Voragine, (1) and is alluded to in the Sarum Breviary. (2) A certain nobleman being deſtitute of children, made a vow to St. Nicholas, that if, through his prayers, he ſhould be bleſſed with a ſon, he would conduct him, when of a proper age, to the ſaint's church at Myra, and there offer up a golden cup, as a memorial of the heavenly favour. His vow being heard, he ordered a rich cup to be made for his intended offering, but when it was brought to him, he was ſo much pleaſed with the workmanſhip of it, that he reſolved to keep it for his domeſtic uſe, and cauſed another, like it, to be made, by way of fulfilling his obligation. Being on his voyage to Myra, with his aforeſaid ſon, and both the cups, he ordered him to reach a little water, for ſome purpoſe or other, in that which was firſt made. The youth, in attempting to perform this, fell overboard and ſunk to the bottom of the ſea, with the veſſel in his hand. The father now reflected with ſorrow on his irreligious conduct, in preferring the gratification of his fancy to the exact performance of his religious vow. Nevertheleſs, he purſued his voyage to Lycia, and placed the ſecond-made cup upon the altar of the ſaint, which as often as he performed, it was always thrown off to a diſtance. At length, however, whilſt the nobleman was offering up his prayers, and the ſpectators were meditating on the prodigy which they had ſeen, behold the loſt child ſuddenly enters into the church, and relates, that when he fell into the ſea, a venerable biſhop had appeared to him, who not only brought him ſafe to the ſhore,

(1) Legend. Aur. cap. ult. (2) In Reſponſ. lect. IX.

but

but likewiſe conducted him to the city of Myra. (3) By way of repreſenting this ſtory, we ſee a child, as appears by his countenance, lying in the water under the rudder of the ſhip, in one of the former compartments, with a cup in his right hand, finely wrought and ſtudded with jewels. It was a contrivance of the ſtatuary, to place the drowning child, where the ſea had been before repreſented, in order to find room for exhibiting the completion of the miracle. Accordingly, we ſee the ſame child, as appears by the dreſs and countenance, in the preſent compartment, holding the ſame ſtudded cup in his right hand, and conducted by St. Nicholas who has hold of his left.

The only remaining object that claims our attention, in the north iſle, previouſly to our quitting the cathedral, is the tribune, which cloſes the upper part of it at the weſtern extremity, being of the ſame workmanſhip with the reſt of Wykeham's fabric, and of courſe part of his original plan. This is at preſent made uſe of as an eccleſiaſtical court, but ſeems to have been erected in order to contain the extraordinary minſtrels, who performed on grand occaſions, when ſome prelate, legate, or king, was received at the cathedral in ſolemn ſtate, by a proceſſion of the whole convent. At ſuch times the croſs bearers, acolyths, and thurifers, led the way, and the biſhop, prior, and other dignified clergy, in their proper inſignia, and the richeſt veſtments, cloſed the ranks. In the mean time, the church was hung from one end to the other with gorgeous tapeſtry, repreſenting religious ſubjects, the large hooks for ſupporting which ſtill remain fixed to the inſide of the great columns, the altars dazzled the beholders with a profuſion of gold, ſilver, and precious ſtones, the luſtre of which was heightened by the blaze of a thouſand wax lights, whilſt the well tuned voices of a numerous choir, in choſen pſalms and anthems, gave life and meaning to the various minſtrelſy that was performed in this tribune. All this, we readily grant, is not devotion. But will any one deny that ſuch exterior means are a help to excite our languid piety, or that they are leſs beneficial, in the preſent diſpenſation, than when they

(1) "Vas in mari merſum patri redditur cum filio." Brev. Sarum, ut ſupra.

were appointed by the Deity himſelf in the firſt revelation of his will to mankind? (1) Will any one pretend that it was the ſpirit of piety, which cauſed Henry VIII, and the governors of Edward VI, to ſtrip the church of her exterior magnificence? Our preſent cathedrals are but the remnant, both in their appearance and their ſervice, of what they were ſeveral ages backward; ſtill, however, the moſt elevated and glowing genuiſes of modern times, ſuch as a Milton and a Gray, have confeſſed their power, in producing the moſt ſublime and affecting ſentiments, as the former teſtifies in the following ſtrain:—

*O let my due feet never fail*
*To walk the studious cloisters pale,*
*And love the high embowed roof*
*With antique pillars massy proof,*
*And storied windows, richly dight,*
*Casting a dim religious light.*
*There let the pealing organ blow*
*To the full voic'd choir below,*
*In service high and anthems clear,*
*As may with sweetness, through mine ear,*
*Dissolve me into extacies,*
*And bring all heaven before mine eyes.*

Il Penſeroſo.

(1) See Exodus, Leviticus, Deuteronomy, Kings, &c.

CHAP.

## CHAP. III.

*The original Grave of St. Swithun.—Site of St. Grimbald's Monastery, called the New Minster.—Site of the Conqueror's Palace.—Ruins of the Charnel-House and its Chapel in the Church-Yard.—The Cloisters of the Priory.—The Uses for which they were intended.—Remains of the Chapter-House.—Remarkable Scenes that have taken place in it.—The Priors Quarters.—The Lavatory and Refectory.—Account of the Conventual Fare.—Coronation Feast held in this Refectory.—Other Offices of the Priory.—Hospitality exercised in it.—The End and Nature of a Monastic Life.—The Advantages to Society of this Institute.—Distinguished Personages who have been Members of St. Swithun's Priory.—A Catalogue and brief Account of the Priors.—The South Gate of the Inclosure.—The adjoining Parish Church of St. Swithun.—King's Gate.—The Nun's Hospital.*

PASSING out of the cathedral by the weſt door, as we entered into it, there are many objects worthy of attention in the environs of this venerable fabric. Adjoining to the north weſt corner we diſcover ſome foundation ſtones. Theſe formed part of a ſmall chapel, which was erected over the ſpot, in which St. Swithun was originally buried, (1) and which therefore was probably erected in the tenth century, when St. Ethelwold transferred the remains of that ſaint into the cathedral, and depoſited them in the magnificent ſhrine prepared for them by king Edgar. As we ſurvey, from this ſituation, the north and eaſt parts of the preſent church

(1) "Jam valefacturus (S. Swithunus) cadaver ſuum extra eccleſiam præcepit tumulari, ubi poſtea conſtructa eſt modica capella, quæ adhuc cernitur *ad boreale oſtium navis eccleſiæ*." Rudb. Hiſt. Maj. l. III, c. II.

yard,

yard, we behold the ſite of another ancient church and monaſtery, which vied with the cathedral itſelf in magnificence and the dignity of its eſtabliſhment, being founded by the immortal Alfred, and built by his ſon Edward the Elder, as a burying place for their family, and a retreat for the learned and holy abbot Grimbald. (1) It was dedicated in the names of the Bleſſed Virgin and of St. Peter and St. Paul, (2) to which that of St. Grimbald was afterwards joined: but its general name was Neƿan Mynſtre, (3) or the New Monaſtery, in oppoſition to the cathedral, which was generally called Ealden Mynſtre, (4) or the Old Monaſtery. The ground in this ſituation, originally belonging partly to the cathedral, and partly to certain inhabitants, was ſo valuable, at the time we are ſpeaking of, that a mark of gold was paid for every foot of it, which the new erection occupied, (5) to the number of 1884 feet. (6) When we treat particularly of this monaſtery, under the name of Hyde Abbey, ſo called from the name of the place into which it was removed, we ſhall give the hiſtory of its various fortune in this its original ſituation, and aſſign the cauſes of its removal, which event took place in the reign of Henry I. At preſent it is ſufficient to obſerve, that the church of this abbey was parallel, and in all appearance of the ſame length with the cathedral itſelf, and though the cloiſters and other offices of the former, probably ſtood between the two churches, yet they were ſufficiently near, mutually to diſturb each other by the voices and organs of the reſpective choirs, when they performed the divine office together. (7) The ſite of the abbey, thus left vacant, having been granted by the king, into whoſe hands it had been reſigned, (8) to the cathedral priory, to which it had originally belonged, was laid out in a garden for the ſacriſtan, afterwards

(1) See vol. 1, p. 132, 133. (2) Nob. Ethelwerd. Harpsfield.

(3) Chron. Sax. Gul. Malm. Rudb. paſſim. (4) Ibid.

(5) Will. Malm. De Reg. l. II, and De Pontif. Rudb. l. III.

(6) "Terra quam commutavit pro cœmiterio ſe extendebat ad menſuram trium ſtadiorum & trium virgarum." Rudb. Hiſt. Maj. l. III, c. VII.

(7) Will. Malm. De Pontif. & De Reg. (8) Cart. ap. Dudg.

called

called Paradiſe, another garden for the infirmary, a mill, and a brew-houſe. (1)

On part of the ground formerly occupied by the New Minſter, on the north ſide of the church-yard, ſtands the preſent Matrons College, being a plain neat building with two wings, and encloſed with a wall in front, erected and endowed by biſhop Morley, for the lodging and maintenance of ten miniſters widows. Carrying our eyes towards the north weſt extremity of the church yard, we ſee, cloſe to the houſes in that part, the bottom of the ſtone wall, to the height of about a yard, which formerly encloſed the whole domain of St. Swithun's priory. The ſituation in queſtion, together with what is now called the Square, was formely occupied by a royal palace, equally large and magnificent with the king's palace in London, which was either built or enlarged by William the Conqueror, who, in effecting this, made a conſiderable encroachment upon the confined and dear-bought encloſure of the New Minſter. (2) This palace was deſtroyed in the zenith of his power, by biſhop De Blois, king Stephen's brother, as incommoding the cathedral, (3) and another was ſoon afterwards built in its place, at the north weſt extremity of the city. At the ſouth weſt corner of the church yard, in a line with the great door of the cathedral, we obſerve the cloſe wall terminating in a round maſs, which ſeems to indicate fortifications. The fact is, the encloſure, as we have ſhewn, (4) was originally fortified againſt the incurſions of the Danes, and it was more or leſs in the ſame ſtate in the reign of Henry III, when it ſeems for a time to have reſiſted the fury of a tumultuous

(1) "In qua terra ſtat verſorium, cum gardino ſacriſtæ, and cum terra in qua ædificatum eſt braccinum, cum gardino infirmorum." Rudb. l. III, c. VII.

(2) Carta de Inſpeximus. Dugd. Monaſtic.

(3) "Domos regias apud Wintoniam eccleſiæ ipſius atrio nimis enormiter imminentes, regiæ Londinenſi, nec qualitate nec quantitate, ſecundas, quoniam cathedrali eccleſiæ, cui præerat, nimium vicinæ fuerant et honoroſæ, vir animoſus et audax funditus in brevi raptim, et ſubito, nacta ſolum temporis opportunitate, dejecit." Girald. Cambren. De Vit. Sex Epiſc. Ang. Sac. p. 421.

(4) Vol. 1, p. 122.

populace.

populace. (1) At all events we know that in this ſpot was a gateway and the principal entrance to the church. (2) Not far from the porch, on the ſouth ſide, is ſeen a rugged wall, compoſed of flint and hard mortar, in which, beyond where the modern carriage way has been made, we diſcern the canopies of windows and of a doorway, the reſt of the building to which they belong being here buried in the earth and ruins that have accumulated round them. Theſe fragments have been the ſubject of much diſcuſſion, and the prevailing opinion is that they belonged to the old college of monks, who ſerved the cathedral from its ſecond foundation until the Saxon invaſion, the ſame to which Conſtans belonged, who of a monk became an emperor. (3) Others ſuppoſe them to have been part of the old Saxon convent deſtroyed by Walkelin; (4) but the erroneouſneſs of both theſe opinions we think is obvious. For firſtly, it is not probable that the habitations of the monks or clergy would, at either of the periods in queſtion, have been built in that ſituation, and at ſuch a diſtance from the church as theſe walls muſt have ſtood before the latter was extended to its preſent length weſtward. Secondly, we may take it for granted, that the ſeveral biſhops and benefactors of the cathedral, and the monks themſelves in later ages, would never have permitted a uſeleſs heap of ruins to have diſgraced and obſtructed the entrance into the cathedral, and to have occupied a ſituation of ſo much importance to their convent. Laſtly, the canopies of the windows above-mentioned, which are deſcribed by the writers in queſtion to belong to the ſame maſs of ruins, (5) conſiſt of pointed arches. To ſpeak our own ſentiments on this queſtion, we are perſuaded, that the ruins laſt mentioned belonged to a diſtinct building, from the rugged walls next to the church porch. The

(1) Annal. Wint. an. 1274. Annal. Wigorn. ad dict. an.

(2) Speed's Chorography.

(3) Camden, Hampſhire. Clarendon and Gale's Antiquities, p. 8. Magna Britannia, vol. II, p. 856.

(4) Warton's Deſcription, p. 66. Wavel's Hiſt. vol. p. 82.

(5) See Clarendon and Gale, alſo Magna Britannia, ut ſupra.

former

former we have no doubt belonged to the "chapelle with a carnary (1) at the weſt ende of the cathedrale chirch," (2) which Leland gives us to underſtand exiſted even in his time; the latter, we ſuppoſe, was the great gateway of the convent on this ſide, leading into the cellarer's or ſteward's quarters, which advanced a conſiderable way before the front of the church, in the ſame manner as we ſtill ſee is the caſe before the ancient church of Peterborough. It is alſo probable, from the foundations ſtill viſible, extending along the whole front of the church, that a wall of a moderate height proceeded from this gate until it met, at a right angle, the wall of the ſacriſty garden. The rugged walls, which formed the gateway and part of the ancient monaſtery, in this ſuppoſition, muſt have been the work of Walkelin; the chapel and carnary are evidently of a later date, by more than a century. What ſeems to have increaſed the ruinous appearance of the walls next to the church, has been the pulling down of certain houſes, which had been built againſt them ſoon after the Reformation, the rafters of which had been let into the walls of the cathedral, as appears by the holes in the latter ſtill viſible. The houſes were deſtroyed in conſequence of a general regulation, made in the reign of Charles I, with reſpect to all ſuch encroachments. At the ſame time, viz. in 1632, when Curle was biſhop of this ſee, and Laud archbiſhop of Canterbury, it being judged indecent that the church ſhould be left open as a common thoroughfare, into the cloſe and the ſouthern ſuburbs of the city, the paſſage, called the flype, was opened, where the aforeſaid houſes had ſtood, and alſo under the ſouth-wall of the cathedral, not, however, without perforating the great buttreſs on that ſide. This event is com-

(1) A carnary was what is now called a bone-houſe, it being eſteemed a pious act and arguing a belief in the general reſurrection to collect every fragment of the human frame, which happened to be diſperſed, and to diſpoſe of it in the moſt decent manner, in a place appointed for this purpoſe. Hence there were carnaries to moſt great church-yards. To theſe there were uſually chapels annexed, in which prayers were offered up for the repoſe of the forgotten dead, to whom the ſaid fragments belonged. We ſhall ſee that in our city there was another great carnary at the lower end of it.

(2) Leland's Itinerary, vol. III, p. 100.

memorated in certain anagrams, which are ſeen both at the weſt and the eaſt entrances of the ſlype, in the following manner:—

On a pier of the cathedral, near the weſt entrance of the ſlype.

☞ ILL PREC
AC ATOR
H VI ☞
AMBULA. (1)

Over an arch at the eaſt entrance of the ſlype.

1632
CESSIT COMMUNI PROPRIUM JAM PERGITE QUA FAS. (2)
☞
ACR S ILL CH
S A IT A ORO
ERV F IST F (3)
☞

In our paſſage through the ſlype we find three ſeveral ways into the church, two of which are now cloſed up. One of theſe was on the outſide of where the main body of the convent joined the church, at the diſtance of near forty feet from its weſtern extremity, correſponding with a ſimilar doorway in the north iſle. Another of them was a paſſage from the weſt wing of the convent in the church, to the ſaid wing being thirty-five feet in depth. The third door, being that which is now open, led into the ſame from the weſt cloiſter. Being arrived at this door, we find ourſelves within the great quadrangle of the ancient cloiſters, which extended 180 feet eaſt and weſt, and 174 feet north and ſouth, and were

(1) Viz. Illac precator hac viator ambula. The meaning of which is:—*That way thou who comeſt to pray, this way thou who art purſuing thy journey, walk.*

(2) *Private property has yielded to public utility. Proceed now by the way that is opened to thee.*

(3) Viz. Sacra ſit illa choro, ſerva ſit iſta foro. The Engliſh of which is:—*That way is conſecrated to the choir, this way leads to the market.*

twelve

twelve feet broad. In walking over the empty ſquare, which was once adorned with that intereſting portion of an ancient cathedral, we have reaſon to lament that a man of biſhop Horne's character (1) was ever appointed by Elizabeth to govern the dioceſe of Wincheſter. In robbing the cathedral of thoſe beautiful porticos, which ſtill adorn ſo many other churches in this country, we ſee that he has alſo eſſentially weakened the fabric itſelf, by depriving it of thoſe props on the ſouth ſide, which anſwered the purpoſe of the buttreſſes on the north ſide. This will be manifeſt by an examination of the arches of the windows and the building in general in this part. It appears by certain tokens that the eaſt and ſouth cloiſters were of the ancient work of Walkelin; but the north cloiſter, adhering to the ſouth iſle of the church, muſt have been taken down when Edington and Wykeham rebuilt the latter. Hence we may venture to ſay, that it was rebuilt in the uſual ſtyle of the age in which they lived, that is to ſay, with buttreſſes and pinnacles. Thus the nakedneſs of the cathedral on this ſide, for want of thoſe ornaments, which biſhop Lowth mentions as a defect, (2) did not originally exiſt, but was occaſioned by the ſacrilegious avarice of the 16th century, allured by the paltry value of the lead which covered theſe porticos. As the weſt wing of the monaſtery is proved, by the ornaments and ſtyle of what remains of it, to have been rebuilt a little before the Reformation, there is no doubt but the cloiſter which reſted againſt it was conſtructed anew at the ſame time, and of courſe was furniſhed with buttreſſes and pinnacles, projecting into the area, like the laſt mentioned. The uſe of theſe cloiſters was not for converſation or amuſement, as is generally ſuppoſed. On the contrary, a perpetual ſilence was obſerved in them, except when it was interrupted by the pſalms and other prayers that were chaunted in the frequent proceſſions that were made round them. Theſe proceeded from the church out of the eaſt door, and returned into it again by the weſt door. (3) There were

(1) See vol. 1, p. 370. (2) Life of William of Wykeham, p. 212.

(3) This being the apparent motion of the ſun, viz. from eaſt to weſt. On one occaſion, however, as we have ſhewn, vol. 1, p. 207, the community, thinking themſelves injured by the

were alſo daily proceſſes of the religious community through them from the church to the refectory, before meals, and back again to it, after them. Here the monks were chiefly buried, to afford a proper memento to their brethren, who walked over their aſhes. The north cloiſter, adjoining to the church, was particularly ſacred, being chiefly deſtined for pious lectures, which were ſometimes performed aloud to the aſſembled fraternity, and ſometimes in private, each monk reading ſilently to himſelf.

On the eaſt ſide of the ſquare we behold a cloiſter, 90 feet in length, actually exiſting. This led towards the ancient infirmary, and is part of Walkelin's original work. This, however, is far from being in the ſtyle of the deſtroyed cloiſters of the quadrangle; for it is unavoidably dark, from the impoſſibility there was of making windows in it, and it is quite unornamented, as being a mere paſſage to the infirmary and other offices of the convent, ſituated beyond the ſouth tranſept of the church. To the ſouth of the aforeſaid dark cloiſter we ſee an ornamented doorway of the early Gothic faſhion. This was the entrance into the chapter-houſe, the ſite of which now forms the dean's garden. It was a magnificent building of Norman workmanſhip, as appears by ſome of the pillars and arches which formed the ſeats, ſtill remaining in the walls. It was 90 feet ſquare and vaulted, having a large pillar in the centre to ſupport the ſame, and being covered on the outſide, above the dormitories, with ſheets of lead, which gave occaſion to its deſtruction about the year 1570. The uſe of the chapter-houſe was for holding religious aſſemblies, in which the ſuperior addreſſed ſuitable inſtructions and exhortations to the monks, for their ſpiritual improvement, either generally or individually. It appears alſo that the priors were ſometimes buried in the chapter-houſe, at leaſt the pious and learned Godfrey was interred in it, towards the north eaſt corner. Here alſo the community met to deliberate and to decide upon ſuch matters as they had a right to vote in, the moſt important of which was the election of the dioceſan biſhop, and of their own prior.

the biſhop, who was their natural protector, made their proceſſions the contrary way, with their proceſſional croſſes reverſed, to ſhew that the ſtate of things was then out of its proper order.

But

But the chapter-houſe before us has ſometimes been the ſcene of important public tranſactions, ſuch as render this ſpot peculiarly intereſting. Here the proud and irreligious John humbled himſelf at the feet of archbiſhop Langton, in order to be abſolved from his ſentence of excommunication, and renewed the unneceſſary and ſervile pledge of homage, which he had before given to pope Innocent III. (1) Hither his ſon, Henry III, came and preached a formal ſermon, upon a text which he had choſen, to the aſſembled monks, in order to induce them to chooſe his half-brother, Ethelmar, for their biſhop. (2) In this place alſo, by the intervention of the prior and monks, a fatal miſunderſtanding which had taken place between our ſaid Henry of Wincheſter and his gallant ſon and deliverer, Edward I, was happily compromiſed. (3) In concluſion, the faithful and pious queen of the latter, after their return from the cruſade, preſented herſelf a petitioner to the chapter here held, in order to be admitted to a participation of their prayers, or, as it was termed, into their confraternity. (4)

At the extremity of the eaſtern, and facing the ſouthern cloiſter, was a doorway, now changed, which led into the prior's quarters. The ſaid ſouth cloiſter was bounded by a wall four feet thick, which has been taken down within theſe few months, (5) and rebuilt much ſlighter. In this were ſeveral circular arches, half the depth of the wall, except one wide arch in the centre, that was made entirely through the wall, all which were filled up with modern maſonry. The former were for the purpoſe of ſeats, ſuch being uſual in the ſouth cloiſters of monaſteries; the latter was the entrance from the out quarters into the cloiſters. On this ſide there was no high building, as there were on the other three ſides, behind the cloiſters, a circumſtance which, by letting in the ſun and the air from the ſouth, muſt have contributed materially to the dryneſs and wholeſomeneſs of the convent. At the weſtern extremity of this cloiſter is a doorway, with a pointed arch, ſtill viſible, which led into an encloſed

(1) See vol. 1, p. 238. (2) Ibid. p. 245. (3) Ibid. p. 251. (4) Ibid.

(4) Viz. in the ſummer of 1797.

lavatory,

lavatory, where the monks waſhed their hands before their meals, and where the prior himſelf poured water upon the hands of any ſtranger who might happen to dine with the community. In this part of the building was a ſtone ſtaircaſe, not many years taken down, which led into a ſpacious veſtibule ſtanding north and ſouth, and thence into the refectory or dining hall of the monaſtery. The ſaid refectory ſtands eaſt and weſt, and projects beyond the ſouth cloiſter at the diſtance of about forty feet. Two long narrow windows, in the ſtile of Henry the third's reign, are ſtill ſeen at the eaſt end of the refectory, as likewiſe four round headed windows, partly blocked up, of Walkelin's work, in its north wall, againſt which are placed the figures of two large cheſnut trees, carved in hard ſtone and coloured. The hall in queſtion was 41 feet long, 23 broad, and near 40 at its greateſt height, being now divided into two ſtories. At the eaſt end, between the windows, was the celebrated crucifix, from which a human voice was reported to have proceeded, deciding the controverſy between St. Dunſtan and the new eſtabliſhed monks, on one hand, and the ejected cannons on the other, the aſſembly for deciding which was held in this refectory. (1) In memory of this event the ſentence then ſuppoſed to have been uttered, in confirmation of St. Dunſtan's deciſion, with two Leonine verſes, explaining the ſame, were inſcribed under the crucifix, in the following manner:—*Abſit hoc ut fiat: judicaſtis bene: mutaretis non bene.* (2)

*Humano more, crux præsens edidit ore*
*Cœlitus affata, quæ perspicis hic subarata.* (3)

At a table, on the right hand of the crucifix, was the prior's place and that of his invited gueſts. On the left hand ſat the ſub-prior. The

(1) Eadmer, in vit. S. Dunſt. Rudb. Hiſt. Maj. l. III, c. XIII. &c.

(2) *God forbid that this ſhould be: you have judged right: it would be wrong to change.* Chronic Abbat Journal, ap. Twyſ. p. 870, who adds, "in cujus rei memoriam in capite crucifixi metrice ſic ſcribitur," viz. the verſes cited above, which may be Engliſhed as in the next note.

(3) *This crucifix ſpoke with a human voice the inſpired ſentences which you ſee here inſcribed.* Ibid.

monks

monks were ranged at tables placed on each ſide of the refectory, according to their offices and ſeniority. On the north ſide, between two of the windows, was the reader's pulpit: for devout reading or chaunting was continued during the whole time of the refection; (1) and at all other times this hall was a place of ſilence for thoſe who had occaſion to go into it, except on certain days of recreation, when the reader was ordered down from the pulpit, and freedom of converſation was granted by the ſuperior. The monks waited upon one another at table by weekly turns, (2) and on ſome occaſions the prior and ſub-prior themſelves performed this humble office. When they obſerved the ſtrict rule of their order they conſtantly abſtained from eating fleſh meat, except when the uſe of it was judged neceſſary in caſes of ſickneſs. (3) However, in their moſt relaxed ſtate, when this law was diſpenſed with, there were not more than one quarter of the days in the year in which they could avail themſelves of this indulgence, on account of the numerous days of faſting or abſtinence, appointed by the church or by their particular ſtatutes. It appears, that at the time of the Norman Conqueſt, the monks of St. Swithun's were accuſtomed to eat meat in the refectory; but ſoon after that epoch, viz. in 1082, in conſequence of the general reform of the Benedictine order introduced by Lanfrank, prior Simeon, brother to Walkelin, aboliſhed the uſe of it, on ordinary occaſions, (4) allowing it only, according to the tenor of the rule, to the ſick in the infirmary. In the year 1300, at a general chapter of the order, held at Oxford, it was left to the ſuperior of each monaſtery to grant the diſpenſation in queſtion to the members of it, according to his own diſcretion, but this deciſion was a ſubject of great and general ſcandal. (5) According to the aforeſaid rule the monks were allowed only two, or at moſt,

(1) Reg. S. Benedicti, cap. XXXVIII. (2) Ibid. cap. XXXV.

(3) Ibid. cap. XXXVI, XXXIX. (4) Annal. Wint. an. 1082.

(5) Mat. Paris, ad Dict. An. Annal. Wigorn.—The monk of Worceſter remarks that he ſhould not be ſurpriſed after this diſpenſation, and that of certain prayers that had been hitherto performed, if the *Pater Noſter* itſelf were declared to be ſuperfluous.

on

on certain occaſions, three diſhes, beſides a plate of herbs or fruit. (1) Our monks, however, of St. Swithun, are reproached by a ſour writer and a declared foe of their order, with having, in the reign of Henry II, encreaſed their diſhes to the number of thirteen. (2) But we may preſume that the greater part of theſe were pittancies or different kind of legumes, and that the ſame ſort of fiſh, dreſſed different ways, formed the greater number of the ſolid diſhes.

On ſome occaſions indeed every veſtige of conventual frugality and regularity diſappeared in this hall, namely, when certain illuſtrious prelates or princes choſe it for the ſcene of grand entertainments. This was particularly the caſe when Richard I held the feaſt of his ſecond coronation in this refectory, at which the king of Scotland and all the great officers of the ſtate and the prelates were preſent. (3) Under the refectory and veſtibule are ſtill to be ſeen two kitchens, arched over, in the Norman faſhion, and ſupported by ſingle pillars in the middle of them, with ſtone truſſels, curiouſly carved, to ſupport dreſſers. They are at preſent divided into different apartments, but it is eaſy to trace out that each of them was originally 36 feet long and 26 feet broad. To the north of the kitchen was the cellarer or ſteward's quarters, and beyond that, near the church itſelf, the buttery. (4) In the wall adjoining to the ſlype is ſeen

(1) Reg. S. Bened. c. xxxix.—In the Antiquities of Glaſſenbury Abbey we have its cuſtoms and regulations in this particular, ſuch as obtained about the time of the Conqueſt. "Conſuetudines obſervatæ temporibus Turſtini & Herlwini Abbatum.—In privatis diebus, viz. Dominica, die Martis, die Jovis ac ſabbato *tria generalia* (principal diſhes) ad refectionem trabuerunt fratres & duas pitancias (pittances, entremets, ſmall plates, ſuch as legumes, &c.) Cœteris vero tribus diebus, viz. feria 2ª, feria 4ª & 6ª duo generalia & tres pitancias. In diebus autem ſolemnibus, quando fratres ſunt in *cappis* (cucullis, when they wore their cowls or great habits. Du Cange Dom Mege) *medonem* habuerunt in *juſtis* (they had mead in their meaſured cans) & *ſimilas* ſuper menſas (cakes or waſtel bread placed on the tables) & *vinum ad charitatem*," (wine in the grace cup or waſſel bowl to drink health to each other). Gul. Malm. de Antiq. Glaſcon. Eccl.

(2) Giraldus Cambrenſis, de rebus a ſe geſtis, l. II, c. v.

(3) Rog. Hov. Annales. Pars poſt. See vol. I, p. 232.

(4) This account of the ſituation of the different conventual offices is confirmed by an extract

ſeen a ſmall ornamented arch, which communicated with the laſt mentioned office. It is not improbable that here was what is called a Turn, by means of which the brethren who were exhauſted with fatigue and thirſt, might, with the leave of their ſuperior, at certain times, call for a cup of beer of the cellarer. Near this ſpot, if we credit the hiſtory of queen Emma's ordeal, were buried the nine plough ſhares, which ſhe then walked over. (1) The offices in the ſtory above thoſe laſt mentioned, probably were the library, and the ſcriptorium for copying books, the great and ſovereignly beneficial employment of monks before the diſcovery of printing.

The conventual buildings without the cloiſters were much more conſiderable than thoſe immediately communicating with them. The principal of theſe were the priors quarters, part of which ſtill ſubſiſt and form the preſent deanery. We trace in particular the priors hall (now divided into four different apartments) by the great Gothic windows on the weſt ſide of it. (2) Theſe ſeem to have been built, according to the taſte of the age, about the time that prior Alexander entertained biſhop Orlton here with the ſongs of the minſtrel Herbert, concerning the combat of Guy and Colbrand, and the fiery trial of Emma. (3) Other offices of this priory, were the infirmary, which appears to have been towards the eaſt end of the church, (4) near the doorway by which the biſhop paſſed from Wolveſey to the cathedral, where the device of Fox is ſtill ſeen carved on the ſpandrils. Not far from this, towards the ſouth, were the work-ſhops of the monks for thoſe who were employed

extract from Wykeham's Regiſter, quoted by Warton, Deſcription, p. 54, pointing out the courſe of the lock-pond. The ſaid writer, however, has miſtaken the meaning of the word *borderium* (a ſtore-houſe), when he tranſlates it a *malt-houſe*.

(1) "Novem vero hi vomeres in occidentali parte clauſtri Wintonienſis eccleſiæ erant humati." Rudb. Hiſt. Maj. l. IV, c. I.

(2) At the ſouth end of this ancient hall is a brick building, ſaid to have been added by Charles II, when he reſided at the deanery, for the accommodation of Mrs. Ellinor Gwinn.

(3) See vol. I, p. 285.—There are evident traces in this building of a much higher antiquity than the age which theſe windows denote.

(4) Rudb. l. III, c. VII.

in manual labour. (1) There muſt have alſo been a noviciate, or diſtinct quarters for the reſidence of young monks, during the time of trial which preceded their permanent engagements, and there was certainly a garden for the exerciſe and recreation of the whole community. This ſeems to have been ſituated behind the weſt cloiſter, and is now divided into three prebendal gardens, in one of which, viz. that neareſt to the cathedral an artificial mount ſtill exiſts, ſo common in ancient gardens. But the largeſt portion of building within the whole encloſure muſt have been that which was ſet apart for the reſidence and accommodation of the numerous viſitors and travellers who came to the priory, all of whom, as well poor as rich, the monks were obliged by their rule to receive with cordial hoſpitality, (2) and to provide with all neceſſaries, according to their reſpective ranks and circumſtances, from the baron to the beggar. This was a great public benefit, when inns were few, and travelling, by reaſon of the badneſs of the roads, ſlow and laborious. We may form ſome idea of the number of gueſts who were received at our priory, when we learn, on one hand, that there were ſometimes 500 travellers on horſeback at a time entertained at Glaſſenbury abbey, (3) and that the monks of St. Swithun's were, from early times, a model to their brethren in other parts for their hoſpitality as well as their other religious virtues, "keeping an open houſe, where all gueſts who flocked to them, both by ſea and land, were ſupplied with every thing to the full extent of their wiſhes, with an inexhauſtible expence and an unwearied charity." (4) Whoever conſiders the extent of building neceſſary to practice hoſpitality on this extenſive ſcale, will readily believe what is otherwiſe credible, that there was a ſecond quadrangle of equal extent with that of the

(1) Officinæ monachorum. Rudb. l. 1, c. VI. (2) Regul. S. Bened. c. LIII.

(3) Monaſticon. Anglic. vol. II, p. 454. Stephens, from Brown Willis.

(4) "Religionis et hoſpitalitatis normam pulchre inchoatam delineavit (Godefridus prior) in monachos, qui hodie in utriſque Godefridi ita formam ſectantur, ut aut nihil aut parum eis deſit ad laudis cumulum. Denique eſt in ea domo (S. Swithuni) hoſpitum terra marique venientium, quantum libuerit diverſorium, ſumptu indificiente, charitate indefatigatâ. Will. Malm. De Pontif. l. II.

cloiſters,

cloiſters, one wing of which ſtretched out from the ſouth ſide of the refectory, whilſt the other joined the hall of the priory. This was probably for the gueſts of higher rank, whilſt the poorer ſort were lodged in buildings to the eaſtward. Upon an examination of the dean's ſtables and hay lofts ſituated in that part, we find them to have been conſtructed in the nature of the ancient eating halls, and it is probable that this building anſwered that purpoſe for the poorer ſort of gueſts who were entertained at St. Swithun's priory.

We cannot quit this ſcene, ſo intereſting to a Chriſtian antiquary, without giving a more diſtinct account of the manner of life heretofore practiced in it. Not to enter into the controverſy concerning the riſe of the monaſtic inſtitution, (1) certain it is that it began to ſpread itſelf abroad, in the weſtern as well as in the eaſtern church, ſoon after the legal eſtabliſhment of Chriſtianity throughout the Roman empire by Conſtantine the Great. We have indiſputable proofs that this courſe of life was eſtabliſhed in Britain, and even in Wincheſter, ſoon after the period in queſtion. (2) Our Saxon anceſtors received it with the ſeeds of Chriſtianity, their firſt apoſtles being in general monks of that more regular and organized inſtitute, of which St. Benedict was the founder. The objects of this courſe of life may be learned from the rule of that ſaint, namely, to withdraw as much as poſſible from dangerous temptations, as alſo to learn and practice the goſpel leſſons in their original ſtrictneſs and perfection. Its primary and eſſential obligations were to have all things in common with their brethren, no perſon being allowed to poſſeſs any property as his own, to obſerve perpetual chaſtity, and to live in obedience to their religious ſuperiors. It will be ſuppoſed that prayer occupied a great part of their time. In the following account, however, of the œconomy of a monaſtic life, it is to be obſerved, that the ſpiritual exerciſes, called the canonical hours, were, with ſome variations as to the times of performing them, equally incumbent on ſecular canons and

(1) See this diſcuſſed at full length in the Preliminary Diſcuſſion to vol. II, of Stephens's Monaſticon.

(2) See vol. I, p. 56.

the clergy in general, as on the monks. The time of the monks riſing was different, according to the different ſeaſons of the year and the feſtivals that were ſolemnized, (1) but the more common time appears to have been about the half hour after one in the morning, ſo as to be ready in the choir to begin the night office, called *Nocturnæ Vigiliæ*, by two. (2) When theſe conſiſted of three nocturns, or were otherwiſe longer, the monks of courſe roſe much earlier. In later ages, the whole of this office, and that of the Matutinæ Laudes (3) were performed together, and took up, in the ſinging of them, about two hours. There was now an interval of an hour, during which the monks were at liberty in ſome convents, for this was far from being the caſe in all, again to repoſe for a ſhort time on their couches, (4) but great numbers every where ſpent this time in private prayer. At five began the ſervice called Prime, at the concluſion of which the community went in proceſſion to the chapter-houſe, to attend to the inſtructions and exhortations, which we have ſpoken of above. The chapter being finiſhed, they proceeded again to the church, to aſſiſt at the early, or, what was called, the Capitular Maſs. (6) This being finiſhed, there was a ſpace of an hour or an hour and a half, which was employed in manual labour or in ſtudy. At eight they again met in choir to perform the office called Terce, or the third hour, which was followed by the high maſs, and that again by Sext, or the office of the ſixth hour. Theſe ſervices laſted until near ten o'clock, at which time,

(1) Regul. S. Bened. c. VIII, &c. (2) Dom. Mege.

(3) It appears very clear by the rule of St. Bennet, c. XVI, and by the commentators on it, that the office of the night or *Nocturnæ Vigiliæ* was a diſtinct office from the *Matutinæ Laudes*, the latter being one of the ſeven offices of the day.—"Officium quod olim dicebatur *Matutinum*, hodie *Laudes* vocatur." Van Eſpen. De Horis Can. part II, c. III.—"Quamvis ſeculares jungant vigilias matutinis laudibus & abuſive utramque appellent matutinas, tamen ſunt diſtinctæ horæ & diviſim a monachis per orationes terminantur." Radulph. Tung. ibid.

(4) Statut. S. Dunſtan & Lanfrank. (5) Rudb. Hiſt. Maj. l. III, c. VI.

(6) This is known to have been the general practice of our convents, but by the ſtrict rule the proper time of dining was twelve o'clock on common days, three on faſting days, and four or five o'clock in Lent. c. XLI.

in

in later ages, (1) when it was not a faſting day, the community proceeded to the refectory to dine. They returned, after dinner was over, proceſſionally to the church, in order there to finiſh their ſolemn grace. There was now a vacant ſpace of an hour or an hour and an half, during part of which thoſe who were fatigued were at liberty to take their repoſe, (2) according to the cuſtom in hot countries, which was called from the time of day when it was taken, *The Meridian*. Others employed this time in walking and converſing, except on thoſe days when a general ſilence was enjoined. At one o'clock, None or the ninth hour was ſung in the choir, as were Veſpers at three. At five they met in the refectory to partake of a ſlender ſupper, conſiſting chiefly, both as to victuals and drink, of what was ſaved out of the meal at noon, (3) except on faſting days, when nothing or next to nothing, was allowed to be taken. The intermediate ſpaces were occupied with ſpiritual reading or ſtudying, or with manual labour, which frequently conſiſted in tranſcribing books. After the evening refection, a ſpiritual conference or collation was held, until the office called Complin began, which, with certain other exerciſes of devotion, laſted until ſeven o'clock, when all retired to their reſpective dormitories, which were long galleries containing as many beds as could be ranged in them, ſeparated from each other by thin boards or curtains. On theſe the monks took their reſt, without taking off any part of their clothes. (4)

It is preſumed that thoſe perſons who with candour examine this ſketch of a monaſtic life, will confeſs that at leaſt the accuſation of lazineſs, which has ſo often been brought againſt the profeſſors of it, is unfounded. The queſtion whether the ſame is or is not an unprofitable courſe of life, depends upon the ſolution of two other queſtions. 1ſt, What is the end of man's creation? 2dly, What are the means pointed out by revelation for anſwering this end? But to wave theſe points, and to avoid every

(1) Reg. c. LVIII.

(2) "Meridianam ſuam ſolitus erat (Willelmus Giffard epiſcopus) facere cum monachis in illorum dormitorio." Annal. Wint. an. 1128.

(3) Reg. cap. XXXIX. (4) Ibid. cap. XXII.

invidious

invidious compariſon between the lives of the ancient monks, and of thoſe, who, having ſucceeded to their wealth, revile their memories, in the mere point of general utility, let us ſee what benefits were actually conferred on ſociety by the above-mentioned claſs of men. 1. They converted to Chriſtianity this and many other Chriſtian nations. (1) 2. They thereby reclaimed our anceſtors from a barbarous and ſavage way of living, and their monaſteries were, for a great number of ages, the only ſchools of literature and of the liberal arts. 3. They, with the labour of their own hands, before printing was invented, were continually employed in tranſcribing the periſhing copies of the holy ſcriptures, the claſſical authors, the hiſtories and records of paſt times in general, without the uſe of which, ſo far from attaining to that ſuperior knowledge, which we vainly aſcribe to ourſelves, we ſhould inevitably have relapſed back again into abſolute barbariſm. In a word, the monaſteries, beſides paying their quota to the ſtate, ſupported the whole body of the poor, kept open, gratis, every where, ſchools for the education of youth, and hoſpitals for the reception of the ſick and infirm. They alſo let their lands upon ſuch eaſy terms, and were otherwiſe ſo indulgent and beneficent to their tenants, that towns and cities almoſt every where grew up round their convents.

But to return to our priory of St. Swithun, we ſhall finiſh this chapter with an account of thoſe monks belonging to it, who, in different ages, have been diſtinguiſhed by their learning, merits, or rank in life, as far as we have been able to trace them, and alſo with a liſt of cathedral priors, down to the ſuppreſſion of the monaſtery.

To omit Conſtans, the monk of the cathedral, who was exalted to the imperial purple in the fifth century, whilſt this was a Britiſh city, and to begin our account from the converſion of our Saxon anceſtors in the ſeventh century, we muſt certainly reckon, as belonging to the preſent monaſtery, St. Birinus, who was in fact the founder of it. His ſucceſſor,

(1) Germany, Franconia, Friezland, Saxony, Sweedland, Denmark, Gothland, Huugary, Lithuania, Ruſſia, Poland, Pomerania. See Monaſticon, vol. II.

next

next after Agilbert, we are aſſured was alſo a member of it, but whether in quality of monk or regular canon, muſt be determined by what has been ſaid before. (1) He was certainly a perſon of diſtinguiſhed eloquence and learning, who, though he was guilty of great faults, yet lived to repent of them, returning for this purpoſe to the monaſtery, in which he had ſpent his youth. (2)

In the eighth century, was St. Hedda, the fourth biſhop of this ſee, whom ſome authors deſcribe as having previouſly been a member of this community. (3) He was author of certain books of letters addreſſed to the learned St. Aldhelm, and to other biſhops, which Malmſbury, who had ſeen them, allowed to have conſiderable merit as compoſitions. In the ſame age Helmſtad was ſuperior of this convent, before he was biſhop of the ſee.

In the ninth century we have Ethelwulph, who was a member of this religious community, and even in the firſt ſtage of holy orders, when he was forced to quit his ſolitude in order to take upon himſelf the kingly office; as likewiſe the great St. Swithun, who, like his predeceſſor, was prior or ſuperior here before he became biſhop.

In the tenth century we find the learned Lamfrid, called by excellency, The Doctor, who wrote the hiſtory of our church and monaſtery, and the life and miracles of St. Swithun; alſo St. Oſwald, who was dean of the ſecular canons, eſtabliſhed here after the martyrdom of the monks or regular canons by the Danes, and afterwards biſhop of Worceſter and archbiſhop of York; Brithnoth, the firſt Benedictine prior, who became abbot of Ely, and Brithwold his ſucceſſor who was afterwards raiſed to the epiſcopal throne of this city.

In the eleventh century, the Benedictine order being eſtabliſhed here, many of the monks became illuſtrious for their merits and ſtations. Amongſt theſe were two of our own biſhops, Kenulph and Alwin; alſo Alfric and Aldred, who were ſucceſſively promoted to the ſee of York; Livingus, who became archbiſhop of Canterbury; Alfwold, biſhop of

(1) Vol. 1, p. 162. (2) Viz. Wina. (3) Pitſius, De Script. Ecc.

Sherborne;

Sherborne; Simeon, brother to Walkelin, who was made abbot of Peterborough; and likewiſe Wolſtan, who was cantor of the cathedral and a famous poet.

In the twelfth century the moſt diſtinguiſhed monks of this convent were Godfrey, the learned and zealous prior who is ſo highly extolled by Malmſbury; Malchus, who was conſecrated to the ſee of Dublin; prior Walter, who was tranſlated to Weſtminſter, of which he became the firſt mitred abbot; prior Robert, who was removed to the abbacy of Glaſſenbury. The two latter left valuable hiſtories relating to this cathedral, which are cited by Rudborne. Geroald, the firſt abbot of Tewkſbury, who returned to St. Swithun's, and there ended his days. At the beginning of this century the biſhop of the ſee, William Gyffard, a man of great talents and experience, took up the habit and exerciſes of a monk in his own cathedral, without, however, reſigning his mitre; and about the middle of it St. William, archbiſhop of York, reſided for a conſiderable time at St. Swithun's, conforming to all the religious practices of the convent.

In the thirteenth century we meet with Richard of Devizes, a monk of St. Swithun's, who was no leſs famous for his learning than for his piety. He left behind him certain works relating to the hiſtory of this country. At the concluſion of it, Henry Woodlock governed the monaſtery, who was afterwards raiſed to the epiſcopal throne.

In the fourteenth century mention is made of a very learned monk of this priory, by name Adam, whom the monks elected biſhop, in oppoſition to the royal nomination. In the ſame century John le Deveniſh, a relation to the founder of St. John's Houſe, was a monk here, who being choſen for his merit to fill the epiſcopal chair, and being obliged to yield that ſtation to Edington, was made abbot of St. Auguſtine's at Canterbury.

In the fifteenth century occur the two monaſtic hiſtorians of our priory, to whom we have ſuch infinite obligations for our information concerning the early ſtate of the city and the cathedral, viz. Thomas Rudborne, and the anonymous author of the Annales Wintonienſes.

Finally,

Finally, in the ſixteenth century, previouſly to the diſſolution of the convent, was prior Silkſtede, who was not only diſtinguiſhed for his ſkill in architecture and zeal for the ſpiritual and temporal benefit of his convent, but alſo for his learning, of which he left proof in certain writings, that were committed to the preſs, relating to his own profeſſion.

## *Priors* (1) *of the Old Monastery, or Cathedral Priory of Winchester.*

We know very little concerning the ſuperiors, by whatever names they were called, who governed the cathedral monaſtery during the time of its two firſt eſtabliſhments, and even during that of the third, down to the time when St. Ethelwold and king Edgar reformed it and filled it with Benedictine monks from Abingdon. The only particulars that we have been enabled to collect on this ſubject are, that one Dinotus, or Devotus, governed the cathedral clergy, under the biſhop, with the title of abbot, at the firſt foundation of the ſee by king Lucius; that Deodatus was their ſuperior when the cathedral was rebuilt in the reign of Conſtantine the Great, at which time there is reaſon to ſuppoſe that it was ſerved by monks properly ſo called; that Helmſtan and St. Swithun were the Præpoſiti, or priors of it, in the reigns of Egbert and Ethelwolph, when it ſeems to have been a priory of regular canons; and laſtly, that St. Oſwald was dean of it during a part of the time that it was inhabited by ſecular canons, about the middle of the tenth century, until, diſguſted with their manners, he left them to become a monk.

1. It is then from the year 963 that the hiſtory of our priors (2) properly begins, in which Brithnoth, who had been fellow monk with St. Ethelwold at Abingdon,

(1) The reaſon why this ancient monaſtery was governed by a conventual ſuperior called a *prior*, inſtead of an *abbot*, which was a higher title, and why of courſe it was termed *the priory*, not *the abbey* of St. Swithun, was becauſe it was attached to a cathedral, in conſequence of which the biſhop was its chief ſuperior and abbot, and as ſuch repreſented it in Parliament.—N. B. In the following catalogue we have followed Brown Willis and Stephens, in preference to Henry Wharton and Gale, the account of the two former being much more circumſtantial and accurate than that of the two latter.

(2) Ang. Sac. vol. 1. Succeſſ. Prior.

and probably alſo at Glaſſenbury, was appointed by him to govern the new eſtabliſhment of the cathedral monaſtery. He held this office ſeven years, when, upon a ſimilar reform being eſtabliſhed in the monaſtery of Ely, by the ſame ſaint, he was made abbot of it.

2. To Brithnoth, in the year 970, ſucceeded Brithwold, otherwiſe called Ethelwold, who ſeems to have been promoted from the rank of prior of the cathedral to that of biſhop in the year 1006.

3. Alſric was the third prior, who, in 1023, was raiſed to the archiepiſcopal ſee of York.

4. The next prior upon record is Wulfsig, though it is ſuppoſed that one or two others muſt have governed the monaſtery between him and Alfric, as he did not die until 1065.

5. Upon the deceaſe of Wulfsig, a Norman monk was appointed ſuperior, namely, Simeon, brother of Walkelin, who having reformed this monaſtery, governed it until the year 1080, when he was promoted to the abbacy of Ely.

6. The monaſtery was next governed by the moſt celebrated of all its priors for literature, as well as for piety and religious diſcipline, namely, Godfrey, a native of Cambray, but one who had been educated in this priory of St. Swithun. He died in 1107.

7. Geoffry I held the office of prior four years, when, in 1111, he was depoſed by biſhop William Giffard. This meaſure will not be conſidered as very extraordinary or diſgraceful to the depoſed, when we are informed that the biſhop himſelf was at this time inveſted with the efficient power, as well as with the dignity of abbot, in conſequence of which he created or depoſed the prior at his own diſcretion.

8. To Geoffry I, ſucceeded Geoffry II, who had before been cellarer, as it is called, or ſteward of the convent, which he governed only three years, being, in 1114, elected abbot of Burton. He was diſtinguiſhed for his literature, and left certain works behind him. It is a proof of the high character which our cathedral priory bore for learning and regular diſcipline, that the firſt ſeven abbots of Burton had all of them been monks of St. Swithun. (1)

9. Euſtachius governed the priory ſix years, dying in 1120.

10. The preciſe year of prior Hugh's death cannot be diſcovered.

11. Geoffry III died in 1126.

12. Ingulphus, the twelfth prior, was elected abbot of Abingdon in 1130.

(1) Stephens's Monaſt. vol. 11, p. 221.

13. Robert

13. Robert I was choſen biſhop of Bath and Wells in 1136.

14. Robert II, a man deſcribed to be "accompliſhed in all virtues, and a ſpecial lover of the poor," (1) governed St. Swithun's until 1171, when he became abbot of Glaſſenbury. He is alſo mentioned as one of the writers of this community.

15. The ſucceeding prior, Walter, was alſo the author of certain works (2) relating to the hiſtory of the cathedral, which ſeem to have exiſted in the conventual library until the general deſtruction of ſuch libraries in the reign of Henry VIII. In 1175 he was tranſlated to Weſtminſter, of which he became the firſt abbot who was honoured with the mitre. The frequent tranſlations of the ſuperiors of this priory to other monaſteries forms a ſtrong preſumption in favour of its regularity and ſtrict diſcipline.

16. Prior John died in 1187.

17. The latter was ſucceeded in the ſame year by Robert III, ſurnamed Fitz-henry, who, in 1214, became abbot of Burton.

18. Roger, a native of Normandy, was the next prior, the time of whoſe death is not known.

19. Walter II died in 1239.

20. Andrew, a Welchman, was now thruſt into office by the king, in order to influence the monks in the election of his half brother, William of Valentia, to the epiſcopal throne.

21. Walter III, having been uncanonically choſen, was depoſed by biſhop William de Raley in 1247.

22. John II, or de Calceto, is deſcribed to have been "a religious, more in habit than in manners," (3) having ſided with the king in the unjuſt perſecution of the above mentioned prelate. As a reward for this courtly behaviour, he was promoted to the abbacy of Peterborough in 1249.

23. William de Taunton ſeems to have been a worthy ſuperior, but met with great oppoſition in his government. In 1256 he was tranſlated to the abbey of Middleton, or Milton, in Dorſetſhire, after having obtained the right of the mitre and croſier for the priory of St. Swithun, (4) which was a rare privilege for a prior, and ſuch as ſeemed to trench on the rights of the biſhop. In 1261 our monks endeavoured to bring him back once more amongſt them, by chooſing him for their biſhop. This election, however, the pope refuſed to confirm.

(1) Rudborne, Hiſt. Maj.
(2) Warton.
(3) Mat. Paris.
(4) Annal. Wint.



24. Andrew

24. Andrew II, ſurnamed of London, was of the ſame character with the former prior of his name. He was a creature of the unworthy prelate Ethelmar, and in the end was depoſed and impriſoned in Hyde Abbey by the ſucceeding biſhop John de Gervayſe. (1)

25. Ralph Ruffel was next elected, in whoſe time the popular tumults happened, which occaſioned the deſtruction of part of the monaſtery, and the death of ſome of its ſervants. (2) He died the year after this event, viz. in 1265.

26. Valentine filled the office of prior till 1276.

27. John III, or de Dureville, a Norman by birth, but a monk of this houſe, was prior for two years.

28. Adam de Farnham next governed the priory, who refuſing to permit Boniface, archbiſhop of Canterbury, to viſit his monaſtery, incurred the ſentence of excommunication by ſo doing. He was abſolved, however, upon his ſubmiſſion, and died in peace in 1284.

29. William II, ſurnamed de Baſyng, next came into office, which he held only for a few months, when he was ſucceeded by

30. William III, ſurnamed in like manner de Baſyng, who died in 1295. The remarkable ſtone coffin and epitaph, which we noticed in the ſouth tranſept of the cathedral, belonged to one of theſe priors, probably to the latter.

31. Henry Woodlock, or de Marwell, from the rank of prior was raiſed to that of biſhop of this ſee in 1305. In this capacity he placed the crown on the head of Edward II, the archbiſhop of Canterbury being then in exile.

32. Nicholas de Tarente vacated his priory by death in 1309.

33 Richard de Enford, the next ſuperior, was alive in 1325, but the exact time of his death does not appear.

34. Alexander Heriard yielded to fate in 1349.

35. John III, or de Merlow, governed the community until 1361 ; when

36. William IV, ſurnamed Thudden, was choſen to ſucceed him, but the biſhop invalidated the election, becauſe it was made without his participation.

37. Hugh II, or de Baſyng, was voted in his place, by the 42 monks of which the convent then ſubſiſted, (3) and governed it 23 years, dying in 1384; when

38. Robert IV, or de Rudbone, D. D. was confirmed prior, who died in 1394.

39. Thomas Nevyle, S. T. P. ſucceeded in the ſame year. In his time the

(1) Annal. Wint. (2) Annal. Wint. & Wigorn.
(3) Lowth, Life of W. W. p. 69. Ex Regiſt.

priory

priory was viſited by the metropolitain, to which meaſure no oppoſition appears to now have been made. About this time the number of the monks was ſtill 42.

40. Thomas II, or Shyrborne, next wielded the prior's croſier, but the dates of his election and death have not been diſcovered.

41. William V, or Aulton, departed this life in 1450; when

42. Richard II, or Marlborough, who had been cellarer, ſucceeded him. He died in 1457.

43. Robert V, or Weſtgate, preſided from the ſaid year until 1470.

44. Thomas III, or Hunton, next held the office during the ſpace of 28 years.

45. In 1498 Thomas III, or Silkſtede, whoſe decorations of the church have been ſo often mentioned, worthily filled the office of prior. In his time a viſitation of the monaſtery having been held, it was found that the number of monks amounted to 35, and their revenues to 1000l. per annum. He reſigned his office, together with his life, in 1524.

46. Henry II, or Brook, S. T. P. who ſucceeded the laſt mentioned, was certainly alive in 1535, but the preciſe year of his death is not recorded.

47. The laſt in this long ſucceſſion of ſuperiors was William VI, or Kingſmell, otherwiſe called de Baſyng, who, "partly through fear and partly through covetuouſneſs, being ſeverely threatened on one hand and inveigled with fair promiſes on the other," (1) gave up this venerable and primæval monaſtery to be diſſolved by the ſacrilegious Henry, and, to compleat his guilt, ſigned a ſolemn declaration that he had done this "of his own free will and voluntary mind, without conſtraint or compulſion," (2) as almoſt all the ſuperiors of the great monaſteries were likewiſe forced to do. (3)

We quit the incloſure of the monaſtery, now called the Cloſe, by a lofty and firm gateway and doors of prodigious ſtrength, which probably may have remained there ever ſince the deſtruction of the former doors, that were burnt, with all the adjoining buildings on both ſides of [illegible], in the riots of 1264 above-mentioned. From this gate we proceed by the eaſt end of St. Swithun's-ſtreet to what is called King's-gate. Leland brings ſufficient arguments to prove that this was anciently called St. Michael's-gate. (4) But a later writer, who, however, is of no great credit

(1) Stephens, vol. II, p. 222.
(2) 31 Hen. VIII, c. XIII.
(3) See vol. I, p. 331.
(4) Itinerary, vol. III, p. 101.

credit when unſupported by authorities, ſays that king John firſt opened the preſent gate, removing for that purpoſe the pariſh church of St. Swithun, which before ſtood on the ground, to its preſent ſituation over the gate, intimating thereby that the latter obtained its name of King's-gate from this circumſtance. (1) So far is certain, that the gate exiſted, under the ſame name that it does at preſent, and that the church of St. Swithun ſtood over it, at the time of the aforeſaid riots,, when they were involved in the conflagration which then took place. (2) This church was evidently built for the pariſh church of the numerous ſervants and artificers of the priory of St. Swithun, to whom it was dedicated, as being dependant on it; for the cathedral itſelf could not have been made ſubſervient to the conveniency of that claſs of people, in the uſe of the ſacraments and other eccleſiaſtical rites, without great confuſion and interruption of the choir ſervice. Before we proceed farther, it is proper to remark that there are here three of thoſe Druidical ſtones mentioned in our firſt volume, (3) though probably much reduced from their original ſize, one at the entrance of the cloſe gate, another at the bottom of the ſteps leading up to St. Swithun's pariſh church, and a third, as a foundation ſtone, under the ſouth eaſt pier of King's-gate.

Having turned to the left, down College-ſtreet, we behold in the range of houſes on the ſouth ſide of it, (4) the ſite of the ancient **Suſtern Spytal**, or Siſter's Hoſpital, ſo called becauſe it was ſerved by nuns, who, according to the nature of their inſtitute and the tenor of their vows, were obliged conſtantly to attend ſick perſons, whom they received into their hoſpital, or attend at their own houſes, in addition to the ordinary duties of a con-

(1) Wavel's Hiſt. vol. 1, p. 208.

(2) "An. 1264, 4mo. non Maii Wintonienſes contra priorem & conventum S. Swithuni inſurrexerunt & portam prioratus & portam quæ vocatur Kingate cum eccleſia S. Swithuni ſupra, & univerſis ædificiis & redditibus prioris & conventus prope murum combuſſerunt." Annal. Wint.—This is the paſſage, as we have mentioned in our preface, which being wrongly applied by Gale to the cathedral church of St. Swithun, has ſo much perplexed and miſled him. See Preface to the Hiſtory and Antiquities of the Cathedral.

(3) P. 9. (4) MSS.

ventual

ventual life. It is difficult to conceive a more humbling, painful, or perilous employment than this muſt have been, yet heretofore there was always found a ſufficient number of females, in decent circumſtances and in the bloom of youth, who were ready to devote their lives to it. It does not appear that this eſtabliſhment was endowed with any landed property for its ſupport, but it was maintained by the monks of the cathedral (1) and the donations of the charitable. (2) This moſt humane and beneficial inſtitution was amongſt the firſt which fell a ſacrifice to the inſatiable avarice of Henry VIII, as Leland upon his arrival at Wincheſter found it ſuppreſſed.

(1) "Ther was an hoſpitale for poore folkes a very litle without the Kinges gate maynteinid by the monkes of S. Swithunes now ſuſpreſſid." Leland, Itin. vol. III, p. 100.

(2) It is mentioned by Wykeham in his will in the following terms:—"Item lego ſororibus hoſpitalis elemoſynarii eccleſiæ meæ S. Swithuni 40 ſolidos inter ipſas equaliter dividendos, ad orandum pro anima mea."

## CHAP. IV.

*Antiquity and Situation of the ancient Grammar School of Winchester.—Foundation of the present College by Wykeham.—Mysterious Number of its several Members.—General Sketch of its History.—Description of the College.—The first Tower and Court.—The middle Tower and second Court.—Outside View of the Chapel and Hall.—Inside View of the Chapel.—Its Beauties and its Defects.—Ancient Epitaphs on the Pavement.—The Cloisters of the College.—The Chantry in its Area, now the Library.—The Refectory.—The School Room, with its Decorations.—Illustrious Members of the College.—List of its Wardens.—The Song of Dulce Domum.*

IT has been already obſerved, (1) that a temple of Apollo, the deity of literature, ſtood near the ſite of the preſent college, when this firſt part of Britain entered into the liſt of civilized provinces. (2) But to paſs on to the Chriſtian period. There is reaſon to believe that ſoon after the converſion of our anceſtors, a ſchool of learning was opened by the cathedral clergy, for the benefit of the public, near their monaſtery. It is plain that Helmſtad and St. Swithun, priors of this convent in the eighth and ninth centuries, muſt have been in high repute for their learning and ſkill in inſtructing youth, by the choice which Egbert made of them to educate his ſon Ethelwolph. (3) The latter was afterwards pitched upon by

(1) Vol. 1, p. 27.

(2) "Situs monaſterii (namely, that built by king Lucius) ex parte orientali eccleſiæ erat 100 paſſuum in longitudine verſus vetus templi Concordiæ & 400 paſſuum in latitudine verſus novum templum Apollinis, &c." Rudb. Hiſt. Maj. l. 1, c. VI.

(3) "Succeſſit venerabilis Helinſtanus ex monacho Wyntonienſi, cui rex Egbertus Anglorum monarcha primus filium ſuum commendavit Athulphum nutriendum. Commendavit Helinſtanus

by Ethelwolph himſelf to inſtil the firſt principles of learning into the mind of the immortal Alfred. (1) It ſeems probable that Ethelward, a ſon of the laſt mentioned, who, deſpiſing the pomp of ſtate, gave himſelf up to a ſtudious life, received his firſt inſtructions at the cathedral ſchool of Wincheſter, before his father founded the univerſity of Oxford, and the learned convent of St. Grimbald in this city. St. Ethelwold alſo, who was a native of our city, ſeems to have found, in the tenth century, the means of inſtruction at home, before he removed to the abbey of Glaſſenbury. In the age ſucceeding the Conqueſt we have poſitive proof of there being a large grammar ſchool at Wincheſter, as the firſt founder of St. Croſs, Henry de Blois, in the conſtitutions which he drew up for it, directed that thirteen of the poorer ſort of ſcholars, belonging to the ſaid ſchool, ſhould receive their daily victuals from that foundation. (2) In a word, Wykeham himſelf, in his early youth, reſided at Wincheſter, for the benefit of frequenting the ſchool eſtabliſhed there, which ſchool being known to have then exiſted on the very ſpot where the college now ſtands, (3) there is reaſon to ſuppoſe it to be the ſame which we have proved to have exiſted in this city, at periods much more remote, under the patronage of the biſhop, and the direction of the cathedral monaſtery.

Ever ſince the year 1373 biſhop Wykeham had taken this ſchool into his own hands, paying the ſalary of the maſter whom he had choſen to manage it, by name Richard de Herton, (4) and providing the ſcholars with lodging and boarding in different houſes in St. John's pariſh. (5)

Helinſtanus Athulphum S. Swithuno, tunc præpoſito Wyntonienſis eccleſiæ." Rudb, Hiſt. Maj. l. III, c. I.—"Commendavit S. Swithuno rex Egbertus filium ſuum Adulphum liberalibus diſciplinis erudiendum & ſanctis moribus inſtruendum." Gotzelin in Vit. S. Swith. ap. Surium.

(1) "Alfredus in infantilibus agens annis, S. Swithuno Wyntonienſi epiſcopo traditus erat erudiendus nam idem præſul egregius quondam nutritius erat Athulphi patris ſui." Rudb. Hiſt. Maj. l. III, c. VI.

(2) Lowth's Life of Wykeham, p. 76.

(3) MS. Coll. Wint. quoted by Lowth, p. 190. (4) Ibid. p. 94, and Append. VII.

(5) Ibid. p. 191, alſo Append. X.

But in March 1387 this great and beneficent prelate, having juſt compleated his college at Oxford, for the benefit of his dioceſe, began the foundation of the college in this city, to ſerve as a ſeminary and nurſery for the former. The ſite of it he purchaſed of the prior and convent of the cathedral, conſiſting of "two medes, called Dumer's mede and Otterbourne mede, lying between the ſuſtern ſpytal and the gardens and cloſes of Kyngſgate-ſtrete on the weſt, and the gardens and cloſes of the Carmelite friars on the ſouth, and a certain houſe of the ſaid prior and convent, called La Carite to the eaſt." (1) In the courſe of ſix years this great work was finiſhed, when, on the 28th of March 1393, John Morys, who had been the ſame day appointed warden, (2) with the reſt of the ſociety, "made their ſolemn entrance into the college, chanting in proceſſion." (3) The different ſovereigns granted many charters for the ſecurity and aggrandizement of this eſtabliſhment, and the popes iſſued many bulls for its protection and its exemption from the uſual reſtrictions of the canon law. Amongſt other privileges of this ſort were thoſe of having all the ſacraments and ſacramentalia, as they are called, adminiſtered in the college chapel, of being allowed to erect a belfry, with bells over it, and of its members being permitted to receive ordination from any biſhop, to whom they might preſent themſelves. (4) Lowth and moſt other writers who ſpeak of the college mention the number and reſpective degrees of its members, (5) but none of them, ſince Harpsfield, ſeem to have been aware of the myſterious meaning of theſe determinate numbers and qualities. We may venture then to ſay, after the hint of this author, (6) who was himſelf a diſtinguiſhed Wykehamiſt at the beginning of the 16th century, that the warden and ten prieſts, who were

(1) MSS. (2) Ibid. (3) Lowth, p. 191. (4) MSS.

(5) "The whole ſociety conſiſts of a warden, 70 poor ſcholars, to be inſtructed in grammatical learning, 10 ſecular prieſts, perpetual fellows, three prieſts chaplains, three clerks, and 16 choriſters; and for the inſtruction of the ſcholars, a ſchoolmaſter and an undermaſter." Stat. Coll. Wint. Lowth, Life of W. W. p. 192.

(6) "Tam Wintoniæ quam Oxonii ille numerus conſpicitur qui ſacrum 70 diſcipulorum numerum conficit." Harpsfield, Hiſt. Ecc. Anglic. Ed. Duac. p. 553.

perpetual

perpetual fellows, repreſented the college of the apoſtles, Judas Iſcariot of courſe not being repreſented; that the head maſter and ſecond maſter, with the 70 ſcholars, denoted the 72 diſciples; (1) that the three chaplains and three inferior clerks marked the ſix faithful deacons; Nicholas, one of that number, having apoſtatized, has therefore no repreſentative; finally, that the 16 choriſters repreſented the four greater and the 12 leſſer prophets.

This learned eſtabliſhment, the parent of Eton and the model of Weſtminſter, has eſcaped, in a providential manner, the ravages of war and riot, and the more dangerous graſp of ſacrilegious avarice, to which it has been frequently expoſed. During the firſt century of its exiſtence, numerous revolutions and popular commotions took place, as we have ſhewn, (2) which to the college bore a more threatening aſpect, inaſmuch as its ſuperiors and ſpecial patrons were always found on the ſide of ſocial order and of the eſtabliſhed government, which cauſe we have ſeen was far from being always triumphant. In the courſe of the ſecond hundred years from its foundation, it was, at different times, in imminent danger of deſtruction, from the inſatiable rapacity of the courtiers, in the reigns of Henry VIII and Edward VI, which ſwallowed up ſo many other foundations of a ſimilar nature, and one among the reſt which joined to it. (3) This danger was ſo great and imminent, that, during the ſpace of two years, a ſtatute of diſſolution was in full force againſt it, (4) and it exiſted only by the precarious pleaſure of a tyrannical prince. At length, however, when a freſh act was obtained by the courtiers of Edward, confirming that of Henry, for diſſolving colleges, hoſpitals, &c. this eſtabliſhment, together with the colleges of the two univerſities and of Eton, was favoured with a ſpecial exception. (5) It is probable, however, that this was not obtained without ſacrificing the magnificent church

(1) St. Luke, c. x.—N. B. The reading of vulgate, which the founder of courſe followed, has 72 diſciples; that of the Greek text, which is followed in the Engliſh Bible, has only 70 diſciples.

(2) Vol. 1, c. xi. (3) St. Elizabeth's College, which will be mentioned below.

(4) 37 Hen. VIII, c. iv. (5) 1 Edw. VI.



plate,

plate, the gift of ſo many prelates and princes, and particularly of its royal friend and admirer Henry VI. We muſt add, that, to preſerve itſelf in being, the college was under the neceſſity of adopting the four different changes which took place in the religion of the ſtate, during this period, (1) the laſt of which, on Elizabeth's mounting the throne, had the effect, as we have ſhewn, (2) of forcing ſome of its moſt diſtinguiſhed ornaments to quit both the college and the kingdom. In the middle of the laſt century the deſtruction of the college ſeemed inevitable, from the joint reſentment and avarice of the preſbyterian republicans, had not one of their leaders, who had alſo been a member of this learned body, mindful of the oath which he had taken in its favour, generouſly interpoſed and reſtrained the violence of his aſſociates. (3) It muſt not, however, be overlooked, that parliamentary commiſſioners were appointed to viſit this, in common with the univerſities and other colleges, and that the warden and other members of it were obliged, for a conſiderable time, to conform to the preſbyterian ſervice and diſcipline.

We enter into the firſt court of the college by a ſpacious gateway, the canopy of which is ſupported by the mutilated buſts of a king, on one ſide, and a biſhop, on the other, evidently intended to repreſent the founder and his royal patron Edward III. In the centre of the groining, under the tower, are ſeen the arms of the former, and in an ornamented nich, on the outſide of it, we behold a large ſtatue of his patroneſs, the Bleſſed Virgin crowned, with a ſceptre in her right hand and her divine infant in her left. How a ſtatue of this nature, expoſed in the open ſtreet, could have eſcaped the violence of the iconoclaſtic fanatics, both

(1) Theſe were—1. The religion of the ſix articles deviſed by Henry himſelf, being neither Catholic nor Proteſtant—2dly, Zuinglianiſm, under the duke of Somerſet, in Edward's reign—3dly, The Catholic faith reſtored by Mary—and 4thly, The 39 articles of queen Elizabeth.

(2) Vol. 1, p. 367, 368.

(3) This perſon in all probability was either colonel Nathaniel Fiennes, admitted fellow of New College, in quality of founder's kin, or Nicholas Love, ſon of the warden of that name, another of the regicides and one of the ſix clerks in chancery.

in

in the 16th and 17th centuries, it is difficult to account for, eſpecially as we ſee the evident marks of this fury in the mutilated mitre and crown of the above-mentioned buſts, which are immediately beneath it. Perhaps it might have been concealed from view on the occaſions in queſtion, or poſſibly ſome ingenious tale might have been deviſed, to lead the ignorant barbarians into an opinion that this ſtatue was intended for quite a different perſonage from her whom it actually repreſents. In the area of this court ſtands a modern houſe, built for the warden, which however neat and convenient, has the bad effect of intercepting the view of the ancient wing on the ſame ſide with it. The middle tower, over the gate leading into the interior court, is ornamented with three beautiful niches, having ſuitable canopies and pinnacles to adorn it. In the centre niche ſtands the ſtatue of the Bleſſed Virgin, as large as life, with a book in her left hand, and her right elevated towards the figure of the angel Gabriel, which occupies the niche on the ſame ſide. The heavenly meſſenger appears to be pointing to a label inſcribed with the words of the ſalutation, *Ave gratia plena.* (1) The founder himſelf is repreſented in the third niche, with his mitre and other epiſcopal ornaments, invoking the prayers of his holy patroneſs. The very ſame figures are repeated in niches on the ſouth ſide of this tower, whilſt over the eaſt end of the church a ſimilar ſtatue of the Bleſſed Virgin with that in front of the firſt tower, is ſeen, but under a much more gorgeous canopy. The reaſon why this figure ſo often occurs about Wykeham's college is given by the learned prelate who has written his life, in the following paſſage:— "He, Wykeham, ſeems even in his childhood to have choſen the Bleſſed Virgin as his peculiar patroneſs, to have placed himſelf under her protection, and in a manner to have dedicated himſelf to her ſervice; and probably he might ever after imagine himſelf indebted to her ſpecial favour for the various ſucceſſes which he was bleſſed with through life. This ſeems to have been the reaſon of his dedicating his two colleges, and calling them by her name, over all the principal gates of which he has

(1) *Hail full of grace.* St. Luke, c. 1, v. 28.

been

been careful to have himſelf repreſented as her votary, in the act of adoration to the Bleſſed Virgin, as his and their common guardian." (1)

Paſſing under the aforeſaid tower into the ſecond court, every ſpectator muſt be ſtruck with the elegant and uniform ſtyle of the ancient buildings with which it is ſurrounded. In particular the magnificent chapel and hall, which form the ſouth wing of the quadrangle, being ſupported by bold and ornamental buttreſſes, and enlightened by lofty and richly mullioned windows, beſpeak the genius of Wykeham, and fill the mind with admiration and delight. Over the weſtern extremity of the hall, correſponding with the above-mentioned ſtatue of the Bleſſed Virgin, and under a ſimilar canopy, is the figure of St. Michael, armed with a ſpear and ſhield, and transfixing the old dragon. A ſtately tower, with turrets and pinnacles at the four corners, ſtands near the centre of the ſaid ſouth wing. It is built in the more ornamental ſtyle of the 15th century, not being the work of Wykeham himſelf, but of warden Thurbren. (2)

We now enter, by a veſtibule ornamented with rich Gothic ceiling, into the chapel itſelf. Here we find that ſolemn gloom which is ſo favourable to devotion. This is in a great meaſure produced by "the dim religious light" which its ſtoried windows diffuſe. The great eaſtern window, containing the genealogy of our Saviour Chriſt, has been the ſubject of one of the moſt exquiſite poems in our language. (3) The names and attributes of many of the royal perſonages, there depicted, are eaſily diſcerned. There are alſo, in the ſame window, ſome ſaints of the new law, particularly St. Peter and St. Paul. In the centre is the Criſtifixion, and in the higheſt pannel of all, the Reſurrection, which, having been injured, has lately been reſtored by Mr. Cave, ſenior. The other windows are filled with the figures of ſaints of almoſt every deſcription, kings, biſhops, prieſts, abbots, and nuns, moſt of which, with a little ſtudy, and the help of a perſpective glaſs, may ſtill be aſcertained, together with the following inſcription: "*Orate pro anima Wilhelmi de*

(1) Biſhop Lowth's Life of Wykeham, p. 278, 279.
(2) By Biſhop Lowth, publiſhed in a Miſcellany called *The Union*.
(3) Viz. in 1430, MS.

*Wykeham*

*Wykeham fundatoris istius collegii.*" (1) The awful effect of this chapel is alſo greatly owing to its loftineſs and the bold and magnificent ſtyle of its groining, reſembling that which covers the ſanctuary of the cathedral, but leſs encumbered with ornaments. A valuable acquiſition to this chapel is the altar piece, repreſenting the Salutation of the Bleſſed Virgin, by Le Moine, being a preſent of the late head maſter, Dr. Burton, who purchaſed it abroad. A compariſon of this with the altar piece of the cathedral will ſerve to illuſtrate and confirm the remarks we made in ſpeaking of the latter. (2) The above-mentioned painter holds no very high name amongſt foreign artiſts, yet we here ſee in the mother of Jeſus the true expreſſion of humility, modeſty, and devotion, whilſt the ſaints of our modern Apelles, and even the king of ſaints himſelf, have nothing in their countenances ſuperior to what we may meet with in any common aſſembly at the preſent day.

We have ſpoken of the beauties of this chapel; let us now ſay a word of its defects. The receſs on the ſouth ſide of the ante-chapel, though originally made for a uſeful purpoſe, hurts the ſymmetry of the building. This was originally a ſeparate chapel, built, together with the tower which ſtands over it, by warden Thurbern, whoſe device, as alſo the arms of the biſhops Wykeham, Waynflete and Beckington, appear on its vaulting. The windows in the ſide chapel, like thoſe in the principal one, were adorned with curious paintings and inſcriptions, which the learned Anthony Wood copied in the laſt century. (3) We can have no doubt of the occaſion of this addition being made to the original chapel; for though there were probably in the latter two ſide altars, where now the tribunes for the ladies ſtand, in addition to the high altar, yet theſe muſt have been too few to accommodate the devotion of 16 or 18 prieſts, who were generally found in this community. In the ſecond place, though the altar piece of the college is ſo greatly ſuperior to that of the cathedral, yet, in other reſpects, the altar itſelf falls greatly ſhort of the former in dignity and decorations. There was, however, a time, when,

(1) *Pray for the ſoul of William of Wykeham, founder of this college.* (2) See p. 39.
(3) The windows are now cloſed up and the glaſs removed.

through

through the munificence of its friends and benefactors, it almoſt vied with it in ſplendor and magnificence. We learn, in particular, that the pious and munificent Henry VI, beſtowed upon it a tabernacle of gold, with a chalice and phials of the ſame metal, as alſo conſiderable ſums of money, at different times, for its further decoration. (1) But perhaps the greateſt defect of all in the preſent chapel has ariſen from the injudicious attempt of a former warden to improve it. This was Dr. Nicholas, who, in the year 1681, (2) removed the ancient ſtalls, with their canopies and ſpire work, out of the choir. The ſtalls indeed are now awkwardly ranged round, what is called, the Ante-chapel, but the ſpire work, which we have reaſon to believe, from the taſte of the founder, to have been exquiſite in its kind, has quite diſappeared, and is probably deſtroyed. Inſtead of theſe appropriate ſeats and decorations, the aforeſaid warden placed ordinary benches and modern wainſcoating, fitter for a hall than a choir. For the ſake alſo of new paving the ſaid choir, he has removed the curious braſſes, and other memorials of his predeceſſors, and other illuſtrious members of the ſociety, together with their epitaphs, from where their aſhes lay before the high altar, into the abovementioned ante-chapel, in which ſituation, ſome of them are ſtill viſible. It is an advantage, however, that theſe were all copied by the indefatigable Wood, about the time of theſe innovations, which we may be ſure excited all the bile of this ſtaunch antiquary. We will tranſcribe from Warton's Deſcription, who was in poſſeſſion of Wood's manuſcript, a few of the moſt intereſting of theſe epitaphs. The following is that of the firſt warden of the college, as the words themſelves imply:—

**Hic jacet Magiſter Johes Morys primus cuſtos iſtius collii, qui obiit die undecim millia virginum (3) anno dni milleſimo CCCCXIII et anno regni Henrici quinti primo, littera dominical A, cujus animae propitietur Deus. (4)**

(1) E Veter. Regiſt. Coll. Wint. apud Lowth, Apend. n. XIII.

(2) MSS. (3) The feaſt of St. Urſula and her companions, viz. Oct. 21. See her hiſtory, vol. 1, p. 53, note 5.

(4) *Here lies maſter John Morys, firſt warden of this college, who died on the feſtival of the* 11,000 *virgins, in the year of our Lord* 1413, *and in the firſt year of the reign of king Henry V: the dominical letter being A, may God have mercy upon his ſoul.*

The

The ſecond commemorates his ſucceſſor, the active and beneficent warden Thurbern :—

Cuſtos Robertus Thurbern cognomine dictus
En morior certus, cui non parcit necis ictus.
Spes mea, vera quies, bone Jeſu, ſuſcipe gratum
Quem trecena dies rapit Octobris vere ſtratum.
Anno milleno domini C quater ſociato
Et quinquaginta morior, bone Chriſte, juvato.
Deprecor oreris pro me cuſtode ſecundo,
Diſcas lege pari, Cuſtos, non credere mundo. (1)

There is alſo a large ſtone, inſcribed with a very copious inſcription in hexameter and pentameter verſes, written by warden White for his own epitaph, as appears by the firſt lines of it.—

Hic tegor, hic, poſt fata, Albitus propono jacere
Scriptor Joannis carminis ipſe mei,
Sin alibi ſors eſt putreſcere, qui meus eſſet
Tunc patior tumulus fiat uc alterius, &c.

It concludes

Nunc ſubeat lector, qnia ſancta eſt atque ſalubris
Res pro defuncto fratre rogare Deum. (3)

When warden White wrote this epitaph in 1548 for himſelf, he was little conſcious of the varied fortunes that awaited him. He was in the ſame year turned out of his truſt by the duke of Somerſet and committed to the tower. Being reſtored by queen Mary, he was, upon the death of

(1) *Behold I warden Robert, ſurnamed Thurbern, die, being unable to eſcape the ſure ſtroke of death. Thou who art my hope and true repoſe, merciful Jeſus, receive me graciouſly, whoſe death happened this 30th of October, in the year of our Lord 1450. Merciful Chriſt, aſſiſt me. And do thou, my ſucceſſor, pray for me, who was the ſecond warden of this college, learning from me not to truſt to the world.*

(2) *Here do I, John White, the writer of my own epitaph, propoſe to be buried. But if I ſhould diſſolve elſewhere, let this tomb belong to any one elſe, &c.*

(3) *Let the reader now undertake to pray for me, becauſe it is a holy and a ſalutary thing to pray to God for a deceaſed brother.*

biſhop Gardiner, raiſed to the ſee of Winchester. He was a ſecond time committed to the tower by queen Elizabeth, and being permitted to retire to his friends near Odiham, he died in obſcurity, and was buried, by his own deſire, in the cathedral, where, however, there is no inſcription or ſtone to record his memory. (1)

There are, in the ſame place, epitaphs upon warden Stemp, who died in 1581; upon John Bouke, third warden of New College, who died in 1441, and was buried here; upon John Bedell, mayor of Winchester, once a ſcholar of this college, who died in 1498; (2) as likewiſe upon the wardens Love, Cobb, &c. all which Warton has publiſhed. We ſhall, however, content ourſelves with giving the elegant epitaph, compoſed by the regicide, Nicholas Love, upon his father, the warden of the ſame name, as breathing a ſpirit of piety, though tinctured with Pagan mythology, and of veneration for the college and the old founder of it, which we ſhould not expect from a writer of his character, and which give countenance to the conjecture that he might be the perſon who ſaved the eſtabliſhment, when his party was triumphant in the great rebellion.

*Hic poſitus eſt Nicholaus Love, S. T. D. Collegii ad Ventam Wiccamici primo informator poſtea cuſtos. Docuit annos* XI, *præfuit* XVII, *ita ut ædibus hisce, providentia ſua, ſtatum optumum, dignitate honorem conciliaret. Eruditionis magnum teſtimonium accepit, quod Jacobo Regum doctiſſimo a ſacris fuerit. Mira res potuiſſe inunum hominem coire moleſtiam cum fælicitate, gravitatem cum commitate, cum judicio ingenium, prudentiam cum eloquentia; ita ut omnia ſumma eſſent. Hæc, qui citra invidiam legis, abi fælix & collegio optuma quæque præcare; hoc eſt, cuſtodes ſimiles.*

*At tu jam fælix & diis conjunctior umbra,*
*Hunc tumulum, hos titulos & breve carmen habe.*

(1) See his hiſtory, vol. 1, p. 363, 366, &c.

(2) In Warton's Deſcription, p. 44, this date is printed 1398. The errors of the preſs throughout this whole work, particularly in the preſent epitaphs, are exceedingly numerous and groſs.

*At*

*At pudet, ut quæ homines virtuti reddimus hæc sint*
*Præmia: nil ultra Wickamus ipse tulit.*
*Nic. Love, hæres patris B. M. moerens posuit.* (1)

We proceed from the college chapel into the Cloiſters. Theſe were not built by Wykeham himſelf, though they are proved by many dates on the walls to have been erected ſoon after his time. Indeed the obvious advantage of ſuch porticos to an eſtabliſhment ſuch as this originally was, both for public proceſſions and for private lectures, leaves us no doubt that the founder's intention was that they ſhould be added to his building as ſoon as circumſtances would permit. They are 132 feet ſquare, with elegant Gothic mullions, and the rafters of the roof diſpoſed in a neat circular form, which ſeems to argue that they were never intended to be vaulted. The pavement and adjoining walls, like the prophet's roll, are every where inſcribed with *lamentation and mourning and woe*, (2) being chiefly the records of mortality in this learned ſociety, during four centuries. The ancient uſe of this ſpot, as a burying place for the fellows and ſcholars, will appear from the dates of the following, amongſt many other epitaphs, on braſſes in the weſtern cloiſter:—

Hic jacet R. Dene Mag. in Art. et quondam informator ſcholarium

(1) *Here lies Nicholas Love, S. T. D. who was at firſt maſter and afterwards warden of Wykeham's college at Wincheſter. He taught in the college* XI *years, and governed it* XVII, *in ſuch manner as, by his prudence, to ſecure its proſperity, and by his character to add to its dignity. It is no ſmall proof of his learning that he was choſen to be chaplain of that moſt learned of kings, James I. He was a rare example of ſeverity, joined with good nature; of gravity, mixed with affability; of genius, guided by judgment, and of diſcretion, added to eloquence; all which qualities in him attained to their higheſt pitch. Thou who readeſt this without envy, go, be happy, and pray for all happineſs to the college; that is to ſay, pray that it may be bleſſed with wardens like the deceaſed:*

*And do thou, O happy ſhade, who art now united to the Gods,*
*Receive this tomb, theſe praiſes, and this ſhort verſe.*
*Alas, we mortals may bluſh that theſe are the only*
*Reward we can pay to merit: ſince Wykeham himſelf receives from us nothing more.*
*Nicholas Love, the heir of his excellent father, with ſorrow placed this ſtone.*

(2) Ezech. c. 11, v. 10.

huius colli, qui ob. 28 D. Maii A. D. M,CCCLXXXIIII, Cuius aiae propitietur Deus. (1)

Orate pro aia Willi Laus quondam socii istius colli, qui obiit die jovis in vigilia S. Georgii An Dni M,CCCCXVII cujus aiae propitietur Deus. (2)

Another ancient epitaph, upon a brass against the wall, in the same cloister, is in english verse, as follows:—

Edmund Hodson, Clerk, and Fellow of this College, died the XIIII of August, 1589.

Who so thow art, with loving harte,
Stande, read, and think on me,
For as I was, so now thou art,
And as I am, so shalt thou be.

A great part of the brasses in these cloisters represent priests in their sacerdotal habits, and all the more ancient inscriptions conclude with prayers for the deceased. We shall content ourselves with transcribing one more of these epitaphs, as it alludes to a remarkable building, which we are going next to survey, and serves to confirm the date which we shall assign to its erection.

Orate pro aia Dni Willi Clyffe primi capellani istius capellae, qui obiit XXIII mensis Marcii An. Dni. M,CCCCXXXIII, cujus aiae propitietur Deus. (3)

The chapel of which mention is made in this epitaph, stands before us, in the area of the cloisters. It was built by John Fromond, a man of great consideration, and a liberal benefactor to both Wykeham's colleges, in the year 1430, which seems to be also the date of the cloisters that surround it. The use of the chapel was that of a chantry, where mass

(1) *Here lies R. Dene, M. A. and formerly teacher of the scholars of this college, who died 28 May, A. D.* 1384, *on whose soul may God have mercy.*—N. B. These and the other inscriptions belonging to the college are copied from Warton.

(2) *Pray for the soul of William Laus, once fellow of this college, who died on Thursday, being the vigil of St. George, in the year* 1417. *On whose soul may God have mercy.*

(3) *Pray for the soul of master William Clyffe, first chaplain of this chapel, who died March 24,* 1434. *Upon whose soul may God have mercy.*

was

was daily ſaid for the dead by a prieſt who was endowed by Fromond for that purpoſe. (1) In the reign of Henry VIII the appropriate funds of this chapel ſeem to have been ſeized upon for his uſe, (2) and the chapel remained void and neglected many years. It is an elegant Gothic building on the outſide, as appears by the weſt end of it, which is repreſented in our plate of the college, and is in high preſervation. As we enter into it we find in the wall, on the right hand, a certain cavity. This was made to contain the holy water, with which thoſe who entered into ſuch places of old, uſed to ſprinkle themſelves, amongſt other ends, as a token of the purity of conſcience, which they ought to bring with them to prayer. Having paſſed the door, we find ourſelves, not in an empty chapel, but in an elegant well-furniſhed library, to which uſe it was converted in the year 1629. (3) The ceiling is groined, but in too heavy a ſtyle for the comparative height of it. The eaſt window is filled with ſtained glaſs, conſiſting partly of that which originally belonged to it, and partly of ſome that was taken out of the windows of the ſide chapel, under the tower, (4) the whole being compleated with plain pieces of modern ſtained glaſs. Here are many valuable works and certain other curioſities, particularly an Ibis from Egypt, embalmed in the manner peculiar to that country.

Returning from the cloiſters, the ſame way by which we went to them, the Refectory or Eating-hall preſents itſelf next to our ſurvey. To this we aſcend by a flight of ſtairs, at the ſouth weſt corner of the above-mentioned ſecond court. But firſt we muſt attend to a ſubject which is highly illuſtrative of the cuſtoms of ancient communities. We ſpeak of the Lavatory, at the bottom of the ſtairs, being in the ſame ſituation in

(1) MSS. (2) Ibid.

(3) Warton ſays, Deſcription, &c. p. 50, that this chapel was converted into a library by warden Pink, Anno Dom. 1629. This is an unpardonable error in a Wykehamiſt, who ought to have remembered that there never was a warden of that name at Wincheſter, though there was ſuch a one at Oxford.

(4) This appears by Wood's account of the ſaid windows, Warton's Deſcription, p. 40.

which

which a ſimilar one ſtood in our cathedral priory, and indeed in all ancient convents. The preſent ciſtern, and the porch under which it ſtands, being in a kind of rude Ionic architecture, on the pediment of which are the arms and the motto of the founder, copied in our plate, appear to be of the age of Elizabeth; but there can be no doubt that the ſaid ciſtern has been ſubſtituted for one more ancient, that was probably worn out, as we ſee the arch to receive it formed part of the original plan of the edifice. The refectory itſelf is 63 feet long and 33 broad. It is alſo exceedingly lofty, the height of it not being reduced by vaulting, which, if it exiſted, would ſerve to confine the effluvia of the proviſions ſerved up at table. On the contrary, to keep the atmoſphere of the hall as ſweet as poſſible, by a circulation of air, the middle of the roof is raiſed higher than the reſt of it, and perforated on both ſides. The timbers of the roof, being calculated always to remain in ſight, are curiouſly worked and arranged, with large coloured buſts of biſhops and kings, for corbels. Deſcending from the hall, ſtrangers are generally conducted into a chamber adjoining to the kitchen, in order to view a ſingular painting on the wall of a Hircocervus, or animal compounded of a man, a hog, a deer, and an aſs, which is explained by an inſcription, there ſeen in Latin and Engliſh verſe, to be the allegory of a truſty ſervant.

Between the hall ſtairs and the paſſage into the chapel is another paſſage, which leads into a fourth court. This conſiſts of the play ground of the collegians, in which ſtands the School, a magnificent modern edifice, built by a ſubſcription, chiefly of thoſe perſons who had been educated in this college. It was finiſhed in 1687, and coſt, at that time, 2600l. Over the door is a noble and finiſhed metal ſtatue of Wykeham, caſt under the directions of that celebrated ſtatuary, Cibber, father of the leſs celebrated poet of the ſame name, the hero of the Dunciad, and preſented by him to the college, as the inſcription under it declares, viz.

*M. S. Gulielmi de Wickham, Epiſcopi Wintonienſes, Collegii hujus fundatoris. Statuam hanc e metallo conflandam atquè heic ſumptu ſuo ponendam*

*ponendam curavit, ex conjuge affinis ſua, Caius Gabriel Cibberus, Statuarius Regius.* M,DCLXXXXII. (1)

It betrayed a great want of taſte in thoſe who firſt cauſed this fine bronze ſtatue to be painted and gilt, which decorations, after all, are made without due attention to the coſtume.

Entering into the ſchool room we find it nobly proportioned, being 90 feet by 36, and ſuitably lofty. On the ſouth end, are the following inſcriptions, in uncial letters, with the appropriate emblems oppoſite to them, in the following manner :—

AUT DISCE. (2) — A mitre and croſier, as the expected rewards of learning.

AUT DISCEDE. (3) — An ink-horn to ſign, and a ſword to enforce the order of expurſion.

MANET SORS TERTIA CÆDI. (4) A ſcourge.

At the north end are inſcribed the rules for the conduct of the ſtudents, being written in the ſtyle of the *Duodecim Tabulæ* of the Romans. We will here inſert them, according to the laſt edition of them, by the preſent worthy and claſſical warden :—

*Tabula legum Pædagogicarum.*

In Tempo.—Deus colitor. Preces cum pio animi affectu peraguntor. Oculi ne vagantor. Silentium eſto. Nihil profanum legitor.

In Schola.—Diligentiâ quiſque utitor. Submiſſe loquitor ſecum. Clarè ad Præceptorem. Nemini moleſtus eſto. Orthographicè ſcribito. Arma Scholaſtica in promptu ſemper habito.

In Aula.—Qui menſas conſecrat clarè pronunciato. Cateri reſpondento. Recti

(1) *Sacred to the memory of William of Wickham, biſhop of Wincheſter, founder of this college. Caius Gabriel Cibber, ſtatuary to the king, and a relation, by his wife, to the aforeſaid founder, cauſed this brazen ſtatue of him to be caſt and erected here at his own expenſe.*

(2) *Either learn.* (3) *Or depart hence.*

(4) *The third choice is to be chaſtised.*—After all we muſt allow that ſenſe is ſacrificed to ſound in the quibble which occurs in the original, as the obvious meaning of this third choice is that perſons may remain at the college without learning, provided they will ſubmit to puniſhment for their neglect.

interim

interim omnes ſtanto. Recitationes intelligenter et apte diſtinguntor. Ad menſas ſedentibus omnia decora ſunto.

In Atrio.—Ne quis feneſtras ſaxis piliſve petito. Ædificium neve inſcribendo neve inſculpando deformato. Neve operto Capite neve ſine Socio coram Magiſtris incedito.

In Cubiculis.—Munda omnia ſunto. Veſpere ſtudetor. Noctu quies eſto.

In Oppido ad Montem.—Sociati omnes incedunto. Modeſtiam præ ſe ferunto. Magiſtris ac obviis Honeſtioribus Capita aperiuntor. Vultus, geſtus, inceſſus componuntor. Intra Terminos apud Montem præſcriptos, quiſque ſe contineto.

In omni Loco et Tempore.—Qui Plebeius eſt, Præfectis obtemperato. Qui Præfectus eſt, legitime imperato. Is Ordo vitio careto: Cateris ſpecimen eſto. Uterque a pravis omnibus verbiſq; factiſq; abſtineto.

Hæc, aut his ſimilia, qui contra faxit, ſi quando deferantur, Judicium damus.

Feriis exactis Nemo domi impunè moratur. Extrà Collegium abſque venia exeuntes Tertiâ vice expellimus. (1)

(1) *Table of the Scholaſtic Laws.*

In the Church.—Worſhip God. Say your prayers with a pious affection of the mind Let not your eyes wander about. Keep ſilence. Read nothing profane.

In the School.—Let each one be diligent in his ſtudies. Let him repeat his leſſon in a low tone of voice to himſelf, but in a clear tone to his maſter. Let no one give diſturbance to his neighbour. Take care to ſpell your theme aright. Have all your ſchool implements in conſtant readineſs.

In the Hall.—Whoever ſays grace, let him repeat it diſtinctly. The reſt are all to anſwer to him. All are in the mean time to ſtand upright in their places. Whatever is to be repeated, let it be clearly and properly pronounced. Whilſt you ſit at table, behave with due decorum.

In the Court.—Let no one throw ſtones or balls againſt the windows. Let not the building be defaced with writing or carving upon it. Let no one approach the maſters with his head covered or without a companion.

In the Chambers.—Let cleanlineſs be attended to. Let each one ſtudy in the evening, and let ſilence prevail in the night.

In the Town, going to the Hill.—Let the ſcholars walk in pairs. Let them behave with proper modeſty. Let them move their hats to their maſters and other reſpectable perſons. Let decency regulate your countenance, your motions, and your gait. Let no one on the hill go beyond the preſcribed limits.

Every where and at all Times.—Let inferiors be ſubject to the prepoſtors. Let the

We ſhall here mention the names of a few of the eminent prelates and other learned men whom this ſeminary has produced at different times.

Archbiſhops of Canterbury—Henry Chichley, founder of All Soul's College, Oxford, William Wareham, and likewiſe, to all appearance, Henry Deane.

Biſhops of Wincheſter—Wm. Waynflete, John White, Thomas Bilſon, Charles Trimnel.

Biſhops of Bath and Wells—Thomas de Beckington, William Knight, Arthur Lake, Thomas Ken.

Biſhops of Saliſbury—Thomas Chaundler, (1) Alexander Hyde.

Archbiſhops of Dublin—Tho. Cranley, Hugh Inge.

Prelates of other ſees—Robert Sherburn, biſhop of Chicheſter; Tho. Jane, of Norwich; Richard Mayo, or Mayhew, of Hereford; John Holyman, of Briſtol; James Turberville, of Exeter; Lewis Owen, of Caſſino; John Merick, of the Iſle of Man; John Young, of Callipolis, &c.

Eminent writers in the claſſical line—Wm. Grocyn, Nicholas Udal, John Harmer, Hugh Robinſon, Humphry Lloyd, and John Lloyd.

Antiquaries—Robert Talbot and Sir Thomas Brown.

Political writers—Sir Thomas Ryves and Sir Henry Wotton.

Divines—Richard Zouch, John Raſtell, Lewis Owen, and Henry Cole. (2)

Epigrammatiſts—John Owen & John Reinolds.

Poets—Tho. Leyſon, George Coryat, Thomas Otway, John Philips, Young, Somerville, Pitt, Collins, Thomas Warton, &c. (3)

There were three ſucceſſive maſters of Wykeham's ſcholars previouſly to their taking poſſeſſion of the college, viz. Richard de Herton, Tho. de Cranley, and John Weſtcott; but it is only from the latter period that the

the prepoſtors govern with equity. Let the latter be themſelves free from fault and give good example to the reſt. Let both inferiors and prepoſtors refrain from every thing that is unbecoming, both in actions and in words.

Whoever diſobeys theſe rules, upon conviction will be ſentenced to condign puniſhment.

No one will be excuſed in ſtaying at home beyond the time of the vacation. Thoſe who are detected in going out of the college without leave will be expelled for the third offence.

(1) He appears to be the ſame who wrote the ſhort life of Wykeham. Ang. Sac. vol. II.

(2) The three laſt mentioned were of the number of thoſe deprived by queen Elizabeth for refuſing to acknowledge her ſpiritual ſupremacy.

(3) To theſe authors muſt be added, Stapleton, Pitts, Harding, Martin, Hyde, and the other deprived Wykehamiſts, mentioned in vol. I, p. 367, 368.

ſociety is to be conſidered as properly formed, and that the liſt of its wardens begins, as we gather from ſome of the above quoted epitaphs. Theſe were—

| | |
|---|---|
| John Morys, appointed March 28, - - - - 1393 | John Harmar, - - - 1596 |
| Robert Thurbern, - - 1413 | Nicholas Love, - - - 1613 |
| Thomas Chaundler, - - 1450 | John Harris, - - - - 1630 |
| Thomas Baker, - - - 1454 | William Burt, - - - 1648 |
| Michael Cleve, - - - 1485 | John Nicholas, - - - 1679 |
| John Rede, - - - - 1501 | Thomas Braithwait, - - 1711 |
| Robert Barnoak, - - - 1521 | John Cobb, - - - - 1720 |
| Edward More, - - - 1526 | John Dobſon, - - - 1724 |
| John White, - - - - 1541 | Henry Bigg, - - - - 1729 |
| John Boxal, - - - - 1554 | John Coxed, - - - - 1740 |
| Thomas Stemp, - - - 1556 | Chriſtopher Golding, - 1757 |
| Thomas Bilſon, - - - 1580 | Henry Lee, - - - - 1763 |
| | Iſaac Huntingford, D. D. 1789 |

We ſhall conclude this account of the college with inſerting the famous ſong of *Dulce Domum*, which is publicly ſung by the ſcholars and choriſters, aided by a band of muſic, previouſly to the ſummer vacation. The exiſtence of this ſong can only be traced up to the diſtance of about a century, yet the real author of it, and the occaſion of its compoſition, are already clouded with fables.

*Concinamus, O ſodales!*
*Eja! quid ſilemus!*
*Nobile canticum!*
*Dulce melos, domum!*
*Dulce domum, reſonemus!*

CHORUS.

*Domum, domum, dulce domum!*
*Domum, domum, dulce domum!*
*Dulce, dulce, dulce domum!*
*Dulce domum, reſonemus!*

*Appropinquat ecce! felix*
*Hora gaudiorum:*
*Post grave tedium*
*Advenit omnium*
*Meta petita laborum.*
*Domum, domum, &c.*

*Muſa, libros mitte, feſſa,*
*Mitte penſa dura,*

*Mitte*

*Mitte negotium*
*Jam datur otium,*
*Me mea mittito cura.*
*Domum, domum, &c.*

*Ridet annus, prata rident;*
*Nosque rideamus.*
*Jam repetit domum*
*Daulius advena:*
*Nosque domum repetamus.*
*Domum, domum, &c.*

*Heus! Rogere, fer caballos;*
*Eja, nunc eamus,*
*Limen amabile*
*Matris et oscula,*
*Suaviter et repetamus.*
*Domum, domum, &c.*

*Concinamus ad Penates,*
*Vox et audiatur;*
*Phospore! quid jubar,*
*Segnius emicans,*
*Gaudia nostra moratur?*
*Domum, domum, &c.*

(1)

(1) Amongſt many tranſlations of this celebrated Wincheſter ode, the following, which was given by a writer, who ſigns himſelf J. R. in the Gentleman's Magazine for March 1796, appears beſt to convey the ſenſe, ſpirit, and meaſure of the original.

Sing a ſweet melodious meaſure,
Waft enchanting lays around;
Home! a theme replete with pleaſure!
Home! a grateful theme, reſound!
CHORUS.
Home, ſweet home! an ample treaſure!
Home! with ev'ry bleſſing crown'd!
Home! perpetual ſource of pleaſure!
Home! a noble ſtrain, reſound!

Lo! the joyful hour advances,
Happy ſeaſon of delight!
Feſtal ſongs, and feſtal dances,
All our tedious toils requite.
Home, ſweet home! &c.

Leave, my weary'd muſe, thy learning,
Leave thy taſk, ſo hard to bear;
Leave thy labour, eaſe returning,
Leave my boſom, O! my care.
Home, ſweet home! &c.

See the year, the meadow ſmiling!
Let us then a ſmile diſplay;
Rural ſports, our pain beguiling,
Rural paſtimes call away.
Home, ſweet home! &c.

Now the ſwallow ſeeks her dwelling,
And no longer loves to roam;
Her example thus impelling,
Let us ſeek our native home.
Home, ſweet home! &c.

Let our men and ſteeds aſſemble,
Panting for the wide champaign;
Let the ground beneath us tremble,
While we ſcour along the plain.
Home, ſweet home! &c.

Oh! what raptures, oh! what bliſſes,
When we gain the lovely gate!
Mother's arms, and mother's kiſſes,
There our bleſt arrival wait.
Home, ſweet home! &c.

Greet our houſhold-gods with ſinging;
Lend, O Lucifer, thy ray;
Why ſhould light, ſo ſlowly ſpringing,
All our promis'd joys delay!
Home, ſweet home! &c.

## CHAP. V.

*Derivation of the Name of Wolvesey.—Its first Foundation as a Royal Palace.—Conferred upon the diocesan Bishop.—Rebuilt as a Castle.—History of it down to its Demolition in the grand Rebellion.—Description of it from a Survey of its Ruins.—La Carité.—St. Elizabeth's College.—Foundation and Statutes of the same.—Account of its Dissolution by Henry VIII.—Convent of the Carmelite Friars.—Its Foundation and Destruction.*

HAVING taken our leave of the college, the remains of the Epiſcopal Palace and Caſtle of Wolveſey, which is ſituated at the eaſt end of College-ſtreet, next demand our attention. The moſt plauſible derivation of this name of Wolveſey, is from the celebrated tribute of the wolves heads, impoſed upon the Welſh by king Edgar, which, we are poſitively aſſured, was ordered to be paid here. (1) The firſt erection, however, of this palace, is of a much more ancient date. It is ſaid, that Kinegils, the firſt Chriſtian king of the Weſt Saxons, built it as a palace for himſelf, and that his ſucceſſor Kenewalch, in order to induce Agilbert, the ſucceſſor of St. Birinus, to reſide at this his capital city, annexed it to the cathedral, which he had lately finiſhed, as a dwelling-houſe for him and his ſucceſſors, biſhops of the Weſt Saxons. (2) We meet with nothing more relating to this epiſcopal palace, except the above-mentioned circumſtance of the wolves heads being paid here, until ſome time after

(1) Truſſel's MSS. ex Archiv. Ecc. Cath.—The term of WOLVESHEAD was in common uſe before the Conqueſt for the condition of an outlaw, as appears in the account of the ancient cuſtoms of the land, given to William I, by an illuſtrious jury appointed by him for this purpoſe.—"Si nocens ſententiam deſpexerit & infra 31 dies inveniri non poterit, utlegabit. Si poſtea repertus fuerit & teneri poſſit vivus, regi reddatur, aut caput ejus, ſi ſe defenderit: *lupinum enim caput gerit*, a die utlegationis ſuæ, quod anglice Wolveſhed dicitur." Hen. Knighton, De Event. Angl. ap. Twyſd. p. 2356.

(2) Truſſel's MSS.

the

the Conqueſt, when the prelates, as well as the ſecular nobility, having been encouraged and impelled by the firſt Norman ſovereigns to erect caſtles, in every part of the realm, as a bridle upon the Engliſh, (1) our powerful biſhop Henry de Blois, brother to king Stephen, made a caſtle of incredible ſtrength here at Wolveſey, in 1138, (2) employing, for this purpoſe, the materials of the royal palace, built by his uncle, the Conqueror, on the north weſt part of the preſent cathedral church-yard, which he himſelf took down as an encroachment. (3) An opportunity ſoon offered of proving the ſtrength of this new raiſed fortreſs, when the empreſs Maud, being deſirous of ſecuring the perſon of her couſin, the aforeſaid biſhop, he fortified himſelf in this his caſtle, where he ſtood a ſiege againſt the moſt able generals in the iſland, viz. Robert earl of Glouceſter and David king of Scotland, who in the end were forced to retire from it with confuſion. (4) One of the firſt acts of Henry II, upon his mounting the throne, was to diſmantle this and the biſhop's other caſtles. (5) Nevertheleſs, it appears, a century later, to have been ſtill a place of conſiderable ſtrength, as the unworthy prelate Ethelmar, with the three other half brothers of Henry III, fled hither for ſafety from the parliament of Oxford, hoping to be able to defend themſelves in it from the aſſembled barons. (6) In this expectation, however, they were diſappointed; the caſtle was quickly taken, and probably more effectually diſmantled, than it had been before. Accordingly we find no further mention of Wolveſey as a place of ſtrength, except the mention which Leland makes of it, as "a caſtelle or pallace welle tourid," (7) but we

(1) "Ad caſtella ſolus omnes fatigabat (Wilhelmus I) conſtruenda." Hen. Hunt. Hiſt.—"Caſtra erant crebra per totam Angliam." Will. Malm. Novel. l. II.

(2) "An. M. C. XXXVIII fecit Henricus epiſcopus ædificare domum, quaſi palatium, cum turri fortiſſima in Wintonia." Annal. Wint.

(3) Girald. Cambren. De Sex Epiſcop. Coet. Ang. Sac. vol. II.—In confirmation of this account of Giraldus, we may add that pieces of Saxon mouldings and other ornaments appear, at the preſent day, amongſt the grout work of what remains of this caſtle.

(4) See vol. I, p. 213. (5) Ibid. p. 219.

(6) Mat. Paris & Contin. See vol. I, p. 256. (7) Itinerary, vol. III, p. 99.

frequently

frequently read of it as the ordinary place of the biſhop's reſidence. Biſhop Langton, at the latter end of the 15th century, not ſatisfied with the two colleges at his gates, turned part of Wolveſey into an epiſcopal ſeminary, where he cauſed a certain number of youths to be educated at his expence. Amongſt theſe, Richard Pace roſe to great eminence, by his learning and employments under Henry VIII. (1)

To finiſh the hiſtory of this noble edifice, having ſubſiſted in ſplendor near 500 years, it was, upon the final reduction of Wincheſter, by Oliver Cromwell in perſon, in the year 1646, deſtroyed as a dwelling houſe, and reduced to that heap of ruins, which it has continued ever ſince. At the time that the King's-houſe, and ſo many other great buildings were going forward at Wincheſter, its biſhop, who was the munificent Morley, thinking it a diſgrace that he had not a palace to reſide in at his cathedral city, began to build a noble edifice for this purpoſe, (2) under the directions of ſir Chriſtopher Wren, on which he ſpent the ſum of 2800l. of his own money, (3) but which he did not live to finiſh, at leaſt in the inſide. This omiſſion, however, was ſupplied by ſir Jonathan Trelawny, about the beginning of the preſent century. (3) The epiſcopal palace, thus compleated, was the moſt perfect and elegant modern building in the city, until within theſe fifteen years, when the whole of the beautiful front, ſtanding eaſt and weſt, was taken down by the preſent biſhop, reſerving only certain offices at the weſt end of it. The loſs which the city has thus incurred, both with reſpect to beauty and benefit, is made up to the antiquary by the view that is opened to him of the magnificent ruins of Wolveſey caſtle, which before were hidden by it: ruins, which perſons who have viewed the Colliſeum of Veſpaſian, have declared they can look upon with ſatisfaction. But alas! even theſe will not long remain for the gratification of the curious. For whereas the biſhop is obliged to keep certain roads in repair, the conſtant practice of his work-

(1) Wood's Athen. Oxon.

(2) This appears from the following inſcription, which was placed over the principal door of the palace:—*Georg. Morley epus has ædes propriis impenſis de novo ſtruxit. An. Dom.* 1684.

(3) Wood. (4) Gale's Hiſt. Pref.

men

men is to ſupply themſelves with ſtones for this purpoſe, out of the venerable walls of Wolveſey.

The remains in queſtion, belonged to the keep or principal part of the caſtle. This appears to have been an imperfect parallelogram, extending about 250 feet eaſt and weſt, and 160 north and ſouth. The area or inſide of the quadrangle was 150 feet in length and 110 in breadth, which proves the wings of the building to have been 50 feet deep. The tower, which flanks the keep to the ſouth eaſt, is ſquare, ſupported by three thin buttreſſes, faced with ſtone. The intermediate ſpace, as well as the building in general, on the outſide, is compoſed of cut flints and very hard mortar, a coat of which being ſpread over the whole, gave it the appearance of free ſtone. The north eaſt tower, which advances beyond its level, is rounded off at the extremity. In the centre of the north wing, which has eſcaped better than the other wings, is a door way, leading into a garden, which is defended by two ſmall towers, and has a pointed arch. Hence there is reaſon to ſuſpect, that it is of a more modern conſtruction than the reſt of the building, which is of the Saxon order. The inſide of the quadrangle, towards the court, was faced with poliſhed free ſtone, as appears from the junction of the north and eaſt wings, which is the moſt entire morſel in the whole maſs, and exhibits a ſpecimen of as rich and elegant work as can be produced from the twelfth century. We there view the pellet ornament and triangular fret, which adorn the circular arches, ſtill remaining, together with the capitals and a corbel buſt, executed with a neatneſs unuſual at that early period. Very little remains of the weſt and ſouth wings, the ruins of theſe having probably been cleared away by Morley, to make room for the offices of his new palace, which approached very near to them. The only part of the ancient edifice that has eſcaped deſtruction, is the epiſcopal chapel, at the ſouth weſt end of the aforeſaid quadrangle, It is aſtoniſhing that any antiquary ſhould heſitate a moment to pronounce, that this is not coeval with the Saxon work, which we have been deſcribing, (1) ſince it is not only Gothic,

(1) Groſe, Antiquities.

but

but even in the lateſt ſtile of that order, as appears in the flat arch of the eaſt window. The inſide, however, of this chapel, by no means correſponds with the beauty of its exterior, being ceiled in the modern faſhion, and deſtitute of every kind of ornament.

But we muſt not confine our ideas of the renowned caſtle of De Blois to the preſent keep, ſince a place that could ſtand a ſiege againſt a large army, with able generals at its head, muſt have contained ſpace and buildings ſufficient for the lodging the ſtores, and movements of a very conſiderable number both of men and cattle. Accordingly we learn, both from the teſtimony of Leland, (1) and an actual ſurvey of the ruins and ſite of the caſtle, that its walls extended on one ſide almoſt to King's-gate, and on the other ſide, near to the city bridge, being every where fortified with towers at proper diſtances. In order to make ſufficient room for his purpoſe, the founder of the caſtle has evidently altered the original form of the city at this angle, extending its walls, which here are the walls of the epiſcopal caſtle, beyond their ancient bounds, ſo as to form an obtuſe angle, deſtroying the rectangular form, which the Romans always affected in their cities and camps.

Directly oppoſite to the gates of Wolveſey palace, at the eaſtern extremity of the warden's garden, was a houſe belonging to the cathedral monks, called La Carité. (2) This, from its name and ſituation, was not unlikely to have been a Lazaretto to their hoſpital at the other end of the ſtreet, for the reception of patients afflicted with infectious diſorders.

## *St. ELIZABETH's COLLEGE.*

Over againſt the ſaid palace, but at a greater diſtance from it, namely, in the meadow adjoining to the wharf, ſtood the college of St. Elizabeth, more ancient, by almoſt a century, than the adjoining college of St. Mary, founded by Wykeham. The founder of the former was John de

(1) "The caſtelle or palace of Wolveſey hemmith yn the toune waulle from the waull almoſt to the ſtreate." Leland, Itin. vol. III, p. 99.

(2) MSS.

Pontoys,

Pontoys, or de Pontiſſara, (1) biſhop of Wincheſter, who eſtabliſhed it here in 1301, (2) for a warden, ſix other prieſts, three deacons and ſub-deacons, beſides young clerks or ſtudents, one of whom, between the ages of 10 and 18, was appointed to wait upon each of the prieſts. (3) By their ſtatutes it was required that both prieſts and clerks ſhould be "obedient to their chief in all things lawful, grave in their habit and behaviour, modeſt, ſober, good livers, and of good converſation, remote from laymen. They were to eat and drink together in the ſame houſe, the chief and chaplains at one table, and the clerks at another. They were to be ſatisfied with one diſh and a pittance, (4) except on Sundays and double feſtivals, when the chaplains were to have a ſecond diſh. They were enjoined to behave themſelves devoutly in the chapel, (5) to perform two offices every day, that of the Bleſſed Virgin, which was to be repeated in a clear and diſtinct manner, and that of the ordinary canonical hours of the church, which was to be ſung. They were to have three high maſſes each day, the firſt of the Bleſſed Virgin, the ſecond of St. Elizabeth, and the third of the day, according to the uſe of the church of Sarum, over and above low maſſes; every prieſt, not lawfully hindered, being obliged to celebrate every day, beſides attending all the above-mentioned offices. No woman was to be admitted into any part of the college, except the chapel and the entrance-hall. The members to be received upon this eſtabliſhment were to be previouſly examined, as to their qualifications in learning, ſinging, and knowledge of the divine office, and to ſwear to the obſervance of the ſtatutes." (6) This college was one of

(1) The college of St. Elizabeth of Hungarie, made by Pontiſſara, biſhop of Wincheſter, lyith ſtrait eſt upon the new college, and there is but a litle narow cauſey betwixt them. The mayne arme and ſtreame of Alsford water devidid a litle above the college into 2 armes rennith on eche ſide of the college." Leland, Itin. vol. III, p. 100.

(2) Monaſticon Anglic. vol. I, p. 349. (3) Ibid.

(4) A ſmall diſh, ſuch as vegetables, cheeſe, fruit, &c. *à Pictantia*, a ſmall money of Poitou. Gloſſar. (5) Monaſtic. Ibid.

(6) Inſtead of tranſcribing the whole text, as Wavel has done, we have contented ourſelves with abridging and giving the meaning of it.

thoſe which fell a ſacrifice to the unbounded avarice of Henry VIII (1) and his courtiers, being valued then at the yearly income of 112l. 17s. 4d. (2) At that time Thomas Runcorn was its warden, who, in return for his readineſs to betray his truſt, was made one of the firſt prebendaries of Winchester cathedral, upon the expulſion of the monks. (3) In the ſcramble for church property amongſt the courtiers of that period, the buildings and ſite of this college fell to the ſhare of ſir Thomas Wriothesley, who ſoon after became earl of Southampton. The ſituation being convenient for the uſe of Wykeham's college, its then warden, John White, purchaſed it of the former for the ſum of 360l.; ſubject, however, to the following condition:—That the church of St. Elizabeth's college ſhould be turned into a grammar-ſchool for 70 ſtudents, or elſe that it ſhould be pulled down to the ground before the Penticoſt of 1547. (4) This precaution, which is uſual in times of ſacrilege, was calculated to prevent the church being claimed back for its proper uſe, in any poſſible change of public affairs, and, of courſe, to prevent a claim from the purchaſer of the money which had been paid for it. The latter part of the alternative was choſen, in conſequence of which this church, which was ornamented with three altars, one of St. Elizabeth, a ſecond of St. Stephen and St. Lawrence, and a third of St. Edmund and St. Thomas the Martyr, (5) was deſtroyed to its foundations. Adjoining to the aforeſaid college was anciently the pariſh church of St. Stephen, (6) from which the aforeſaid meadow received its name.

The lover of natural beauty will not leave this ſpot, ſo fruitful in ſubjects of antiquity, without admiring the chalky brow of St. Giles's-hill, which hence is ſeen to riſe with peculiar boldneſs, the intermingled cottages and trees of the Eaſtern Soke, at its foot, together with the clear

(1) We have fallen into a ſlight miſtake in vol. 1, p. 339, where we have ranked this college amongſt thoſe which fell a ſacrifice to the ſecond act, that of 1 Edw. VI, for diſſolving ſuch places. The fact is, it was ſurrendered before the death of Henry VIII.

(2) Harpsfield. Speed. (3) Wood's Faſti. Oxon. (4) Ibid. MSS. (5) Monaſt.

(6) Lowth, ex Regiſt. Wykeham, p. 70.—"Withyn theſe 2 armes (of the river) not far from the very college chirch of S. Elizabeth is a chapel of S. Stephan."

rapid

rapid ſtream of the Itchen, that ſhoots along through them, preſenting no unapt idea of Matlock Bath. Further eaſtward, the river, having laved ſome pleaſant gardens and paſſed under Blackbridge, which once was built of wood, but now of ſtone, fills an artificial canal, communicating, in a direct line, with the ſea, the benefit of which to Wincheſter here appears in the well-ſtored wharf adjoining to the bridge. At the diſtance of a ſhort mile this water waſhes the foot of St. Catharine's-hill, the ſwelling ſides and high tufted ſummit of which forms an intereſting object, as do alſo the maſſive tower and walls of St. Croſs, half hidden amongſt lofty elm trees, at an equal diſtance, in the valley beneath it. Thither let us now extend our ſurvey, as this fabric formed part of ancient Wincheſter, being the extremity of its ſuburbs to the ſouth, taking notice, however, of certain antiquities which occur in our way to it.

## *CARMELITE CONVENT.*

Returning through College-ſtreet, we enter into King's-gate-ſtreet, which proceeds in a right line from the gate of that name. It ſeems plain from Leland that this ſtreet was heretofore called St. Michael's-ſtreet. (1) In fact, about the middle of it, on the weſt ſide, ſtands the pariſh church of St. Michael, being one of thoſe mentioned in the epiſcopal regiſters of the 14th century. (2) This, like moſt of the other pariſh churches of this city, is mean in its appearance, and has nothing to attract the notice of the curious, unleſs they chooſe to credit the idle ſtory of a certain room over the eaſt end, now cloſed, having been, in former times, a confeſſional. (3) Oppoſite to this church, on the other ſide, is a cloſe, called College-mead, in which ſtood the church and convent of the Carmelite Friars, (4) ſo called from Mount Carmel, in Paleſtine, where the firſt houſe of this celebrated order was ſituated. (5)

(1) Itin. vol. III, p. 101.
(2) Regiſt. Orlton.
(3) Wavel's Hiſtory, vol. I, p. 205.
(4) MSS.
(5) Certain learned men of this order pretended to derive a ſucceſſion of it from the prophet Elias, who reſided on Mount Carmel, as we read I alias III of Kings, c. XVIII. Certain it is that we find them on that ſpot in the 12th century, previouſly to the exiſtence of the other mendicant orders.

They were alſo called White Friars, (1) from the colour of their outſide cloak and hood. The firſt religious of this order were brought into England in 1240, by John lord Veſey, and Richard lord Grey, on their return from a cruſade in the Holy Land, and ſettled near Alnwick, in Northumberland, and at Aiſlsford, in Kent. (2) The convent in queſtion, which was dedicated to the Bleſſed Virgin, was founded in 1278 by Peter, who is called the pariſh prieſt of St. Hellen's, in the city of Winchester. (3) The Carmelites being a mendicant, or poor order, which ſubſiſted entirely on the charity of the faithful, this convent, of courſe, was not endowed with any eſtates. Hence they had nothing to forfeit at the diſſolution of religious houſes, except their dwelling and the land on which it ſtood. Theſe were eſtimated at no more than ſix ſhillings and eight-pence yearly; (4) nevertheleſs, being beſtowed upon Wykeham's college, to which they joined, (5) they proved a valuable acquiſition to it, by enlarging its encloſure, which before was rather confined. About the middle of the way to St. Croſs we come to the farm formerly called De la Berton, now Barton, which was the property of St. Swithun's priory. (6) The houſe belonging to this, by the moats with which it was ſurrounded, and other marks, appears to have been once a palace of ſome conſequence.

(1) Groſe is ſo ill informed as to call the Franciſcans *White Friars*.

(2) Monaſticon, vol. III, p. 158, from Bale, the learned antiquary, who was himſelf an apoſtate from that order.

(3) Tanner's Notitia Monaſtica. Speed's Catalogue. Harpsfield.

(4) MSS. (5) Ditto. (6) Ditto.

## CHAP. VI.

*General Description of the Hospital of St. Cross.—Nature of its first Foundation by Bishop De Blois.—Reformed by Wykeham.—Additional Foundation made to it by Cardinal Beaufort.—Present State of this Charity.—History of its most remarkable Masters.—Survey of the present Fabric.—Outward Court.—Inward Court.—The Church remarkable for the different Styles of its Architecture, and particularly for the first regular Essay of the pointed Order.—Absurd Systems concerning the Origin of this Order.—The real History of its Beginning, Progress, and Perfection.—Alterations in this Church of a later Date.—Remaining Curiosities contained in it.—Account of the Intrenchments and other remarkable Things on St. Catherine's-Hill.—The Convent of the Augustine Friars.—Certain Circumstances in their History.—South Gate of the City.*

THERE is not within the iſland any remnant of ancient piety and charity of the ſame kind, which has been ſo little changed in its inſtitution and appearance as this before us. The lofty tower, with the grated door and porter's lodge beneath it, the retired ambulatory, the ſeparate cells, the common refectory, the venerable church, the black flowing dreſs and the ſilver croſs worn by the members, the conventual appellation of *brother*, with which they ſalute each other; in ſhort, the ſilence, the order, and the neatneſs that here reign, ſerve to recall the idea of a monaſtery, to thoſe who have ſeen one, and will give no imperfect idea of ſuch an eſtabliſhment to thoſe who have not had that advantage.

This, however, never was a monaſtery, but only an hoſpital for the ſupport of ancient and infirm men, living together in a regular and devout manner; of which ſort there was formerly an incredible number in the kingdom. It is true, that ſoon after the converſion of the iſland

to

to Chriſtianity, a monaſtery had been erected on the ſame ſpot, (1) the original name of which was Sparkford; (2) but this having been deſtroyed by the Pagan Danes, (3) was never afterwards rebuilt. The firſt founder of the hoſpital was Henry de Blois, the celebrated biſhop of Wincheſter, and brother to king Stephen, who inſtituted it about the year 1136, (4) to provide 13 poor men, who were otherwiſe unable to maintain themſelves, with every neceſſary. They were required to reſide in the houſe, and they were allowed each of them daily a loaf of good wheat bread, of 3 lb. 4 oz. weight, and a gallon and a half of good ſmall beer. They had alſo a pottage called Mortrel, made of milk and Waſtelbred, (5) a diſh of fleſh or fiſh, as the day ſhould require, and a pittance for their dinner, likewiſe one diſh for their ſupper. Beſides theſe 13 reſident poor men, the foundation required that 100 others, (6) the moſt indigent that could be found in the city, but of good characters, ſhould be provided every day with a loaf of bread, three quarts of ſmall beer, and two meſſes for their dinner, in a hall appointed for this purpoſe, called from

(1) "Xenodochium illud celeberrimum S. Crucis Wintoniæ dotavit & conſtruxit, in loco ubi neſcio quid coenobioli ante aliquot ſæcula poſitum, ſed a Danis dirutum & deſtructum fuerat." Godwin, De Præſul.

(2) Lowth, Life of W. W. (3) Godwin.

(4) This is the date aſſigned by Lowth, whilſt Godwin gives that of 1132. In this account we freely make uſe of the materials collected by the former in his Life of Wykeham, from the regiſters of that biſhop, and the MSS. of New College.

(5) Dr. Lowth complains, p. 75, that he is unable to find theſe two words in the Gloſſaries. With reſpect to the former, it will be found that at leaſt *Morrel* was uſed for a kind of meſs made of the yelk of eggs. As to the latter, which our author derives from the imaginary word *Waſtell*, the veſſel or baſket in which it was baked, it will be ſeen in Du Cange and Twyſden, that *Waſtelli*, rolls or cakes of a finer bread, were indifferently called *Simnelli*. Now from the *Conſuetudines Glaſtonienſes*, it appears that theſe were ſerved in our ancient communities, when the *Poculum Charitatis*, *Waſſail*, or health cup, went round. Hence it is probable, from the circumſtance of their accompanying the ſaid *Waſſail Cup*, that the Simnelli themſelves derived the name of *Panes Waſſelli*, quaſi, health cakes.

(6) On the anniverſary of the founder, inſtead of 100 poor men, 300 were fed, and other extraordinary charities were beſtowed on the chief feſtivals of the year. See Lowth, Life of W. W.

this

this circumſtance, Hundred-mennes-hall; and as this was a very ample allowance, they were permitted to carry home with them whatever they did not conſume on the ſpot. There was alſo a foundation for a maſter, with the ſalary of from ſeven to eight pounds annually, together with a ſteward, four chaplains, thirteen clerks, and ſeven choriſters, (1) the latter of whom were kept at ſchool in the hoſpital, beſides ſervants.

The controllers and head adminiſtrators of this charity were, by the appointment of De Blois, the Religious Hoſpitallers of St. John of Jeruſalem, whoſe peculiar inſtitute was to take care of hoſpitals, and who had a preceptory (2) at Baddeſley, near Lymington, in this county. (3) But the ſucceeding biſhop, Richard Toclyve, diſagreeing with theſe religious, concerning the adminiſtration of the hoſpital, at the inſtance of the ſovereign, Henry II, and upon certain conditions, agreed upon between the parties, they reſigned their charge into the hands of the prelate and his ſucceſſors. Toclyve, being bent upon the improvement of this charity, provided that an additional hundred poor perſons, ſhould be ſupported on it, beſides thoſe appointed by his predeceſſor. In the end, however, he ſeems to have built and founded an hoſpital of his own, on the oppoſite ſide of the city. (4) The inſtitution of St. Croſs, having been much injured and diverted from its original purpoſe, by certain maſters of it, in the 14th century, (5) it was, with infinite pains, and many a tedious proceſs, both in the ſpiritual and temporal courts, brought back to its original perfection by the great Wykeham, who made uſe for this purpoſe of his worthy and able confident John de Campden, having appointed him to the maſterſhip of it. (6) In ſhort, this eſtabliſhment, as Lowth remarks, was put upon ſo good a footing, by Wykeham and

(1) Our author ſeems to ſuppoſe that theſe prieſts and clerks were not of the original foundation, but it is quite improbable that the munificent prelate would have left his hoſpital without the neceſſary means of having the divine office, &c. performed in it.

(2) Their houſes were not called convents, but preceptories.

(3) Monaſticon. Harpsfield. Speed.

(4) Viz. The hoſpital of St. Mary Magdalen, on the hill of that name. The arguments in favour of this opinion will be given hereafter.

(5) Lowth's Life of W. W. ex Regiſt. et MSS. (6) Lowth.

Campden,

Campden, that the ſucceeding biſhop, cardinal Beaufort, being reſolved to imitate the conduct of his predeceſſors, in making ſome permanent charitable foundation, choſe rather to enlarge this ancient inſtitution, than to erect a new one. With this view, he made an endowment for the maintenance of two more prieſts, 35 additional poor men, reſidents in the houſe, and of three women, being hoſpital nuns, to attend upon the ſick brethren, in all forty perſons. It muſt be allowed, by the greateſt enemies of the cardinal, that this was performing charity in the true ſpirit of that virtue. By thus building on the tried foundation of another, he relieved the ſuffering in the moſt effectual manner, and, in a great meaſure, eluded the oſtentation of his good work. The intention of Beaufort was, that his charity ſhould be applied chiefly to the relief of decayed gentlemen. With this view, he appointed that the hoſpital, which he nearly rebuilt, ſhould be called, *The Alms Houſe of Noble Poverty*. (1)

The preſent eſtabliſhment of St. Croſs is but the wreck of the two ancient inſtitutions, having been ſeverely fleeced, though not quite deſtroyed, like ſo many other hoſpitals, at the Reformation. Inſtead of 70 reſidents, as well clergy as laity, who were here entirely ſupported, beſides 100 out members who daily received their meat and drink, the charity conſiſts at preſent but of ten reſiding brethren, and three out penſioners, excluſive of one chaplain and the maſter. It is true, however, that certain doles of bread continue to be diſtributed to the poor of the neighbourhood; and, what is perhaps the only veſtige left in the kingdom of the ſimplicity and hoſpitality of ancient times, the porter is daily furniſhed with a certain quantity of good bread and beer, of which every traveller or other perſon whoſoever, that knocks at the lodge and calls for relief, is entitled to partake gratis.

The brethren of this venerable inſtitute being happily deſtined "to walk through the cool ſequeſtered vale of life, have kept the noiſeleſs tenor of their way," (3) in ſucceſſion, during almoſt eight centuries.

(1) *Domus elemoſynaria nobilis paupertatis.* Lowth, from Leger-book Wint.

(2) Gray's Elegy.

They

They are only the maſters, who have been moſtly clergymen of conſiderable diſtinction, that afford any materials for hiſtory.

We have already noticed a maſter of St. Croſs, who lived within about a century after its foundation, who was diſtinguiſhed by his violent oppoſition to the perſecuted biſhop of the ſee, William de Raleigh. (1) In the ſucceeding century we find this place conferred by biſhop Edington upon his nephew John de Edington, and after the ſucceſſion of certain intermediate maſters, we have ſeen it beſtowed by the great Wykeham on John Campden, (2) his particular friend and one of the executors of his laſt will. Both theſe nominations prove the importance of the place in queſtion at that early period. At the concluſion of the 15th century we find in this preferment Robert Sherbourne, a native of this county, and a member of both Wykeham's colleges, (3) who afterwards became ſucceſſively biſhop of St. David's and of Chicheſter, the latter of which he reſigned, and who died in a private ſtation in 1536. He ſpent great ſums of money in beautifying the cathedral of the laſt mentioned place, on which occaſion he ſeems to have taken for his motto the text, *Dilexi decorem domus tuæ.* (4) He was alſo very charitable to the poor, and munificent to the places of his education. (5) At the beginning of the reign of James I we have mentioned the fatal conſequences of that prince's ſetting aſide the nomination which his predeceſſor had made of this lucrative place to George Brook, brother to lord Cobham, in favour of Hudſon, a Scotchman. (6) In the end it fell to the lot of Arthur Lake, who became biſhop of Bath and Wells. Soon after we find Theodore Price maſter of St. Croſs. He was prebendary of Wincheſter and ſubdean of Weſtminſter. (7) Nothing need be added to what we have ſaid (8) concerning the diſplacing of Dr. Lewis from this maſterſhip in the grand rebellion, and of its being ſucceſſively

(1) Vol. 1, p. 245. (2) Lowth, Life of W. W. (3) Athen. Oxon. Godwin.

(4) *I have loved the beauty of thy houſe.* Pſ. 25 alias 26.—Theſe authors tell us that he ſometimes uſed another motto, viz. *Operibus credite.* We find, however, at St. Croſs, a third motto, that was certainly of his choice, viz. *Dilexi ſapientiam,* together with his initials.

(5) Wood. (6) Vol. 1, p. 394. (7) He is ſaid to have died a Catholic.

(8) Vol. 1, p. 414.

conferred upon the regicides, John Liſle, M.P. for this city, and John Cook, at that time ſolicitor-general and chief juſtice of Ireland. Another diſtinguiſhed maſter of St. Croſs was Henry Compton, ſon of the brave earl of Northampton, who died fighting for his maſter king Charles I, at the battle of Hopton Heath. The ſon imitated his father in bearing arms in the ſame cauſe, but betaking himſelf at length to a ſtudious life, his firſt preferment was the care of this hoſpital, from which he was promoted firſt to the ſee of Oxford, and thence to the ſee of London. He died in 1713. (1)

We enter into this venerable building on the north ſide through a large gateway, which conducts into the firſt court. Here, on the left hand, we ſee the **Hundred-mennes-hall**, being the refectory in which the 100 out-boarders uſed to be ſerved with their daily portions. High up, at the eaſtern end of it, there appears to have been a window, by means of which the maſter was enabled, from an apartment communicating with it, to inſpect the behaviour of this claſs of poor men. It is about 40 feet long, and is now turned into a brew-houſe. On the right hand is a range of buildings, which conſtituted the kitchen, ſcullery, and other offices neceſſary for preparing victuals for ſo large a family. In front of us we have, on one ſide, the back of the porter's lodge, on the other the two north windows of the brethren's hall, and, in the centre, the lofty and beautiful tower, raiſed by the ſecond founder Beaufort, whoſe ſtatue in his cardinal's hat and robes appears kneeling in an elegant niche on the upper part of it. There are two other niches on the ſame level and of the ſame form. That in the centre, before which the cardinal knelt, was probably a crucifix, as being the particular ſubject of devotion in this hoſpital of *The Holy Croſs*, whilſt that on the left hand (1) moſt likely repreſented St. John, the particular patron of the order of Hoſpitallers. In the cornice, over the gates of this tower, we behold the cardinal's hat

(1) Richardſon, De Præſul.

(2) Once for all we obſerve, that the left hand, with regard to the ſpectator, in viewing ſtatues, altars, and other objects that are in front of him, is the honourable ſide, being the right hand with reſpect to the objects themſelves.

diſplayed

BRITISH MUSEUM

Jas. Cave del. Hinton

J. Phys sculp.

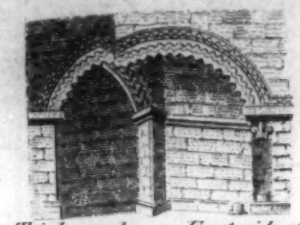
The SOUTH WEST VIEW of the CHURCH and HOSPITAL of St CROSS.



Intersecting Circular arches in Windows of Presbytery.



Saxon Pillars & Insipient pointed arch in South Nave.



Triple arch on East side of South Transept.



Horse shoe arch in North Porch.



Sharp pointed Saxon arches in South Transept.

diſplayed, together with the buſts of his father John of Gaunt, of his royal nephews Henry IV and Henry V, and of his predeceſſor Wykeham. In the ſpandrils, on each ſide, appear the founder's arms, viz. France and England quarterly. The centre boſs, in the groining of the ſaid gateway, is carved into a curious croſs, compoſed of leaves and ſurrounded with a crown of thorns. On the left hand is the door of the porter's lodge.

We now paſs into the ſecond or principal court, where we behold moſt of the ſtriking objects which are mentioned at the beginning of this chapter. In the firſt place, the ſolemn church of De Blois, which advances a conſiderable way into the court, and prevents its being a perfect parallelogram, catches the eye, and ſtrikes us with its maſſiveneſs and vaſtneſs. But we reſerve this curious and inſtructive ſubject, for a particular and minute ſurvey, after we have viewed the other parts of the hoſpital. On the left hand of the court, ſtretching from the north tranſept of the church to the porter's lodge, is a long open portico 135 feet in length, called in ancient times an Ambulatory, being calculated for the exerciſe of the venerable brethren, in bad weather. This part of the fabric, with the chambers over it, bear proofs of the alterations that have been made in them, both by Sherbourne, maſter of the hoſpital in the reign of Henry VII, and by Compton, who governed it in that of Charles II; ſtill, however, it is not improbable, that the ſubſtance of the building is part of the original work of the firſt founder, De Blois. The aforeſaid chambers are to this day called *the Nuns Rooms*, being the apartments which the three hoſpital ſiſters, who were appointed to attend the ſick, occupied, as likewiſe the infirmary, where the ſick brethren themſelves were lodged during their illneſs. At the eaſt end of theſe apartments, is ſeen a window communicating with the church, which being opened, the patients, as they lay in their beds, might attend to the divine ſervices there going forward. Looking upon the ſouth front of the tower, from the inſide of the court, we ſee a ſingle niche, reſembling thoſe which we ſaw on the north ſide. This was filled with a female ſtatue, until within the laſt fifty year, when it fell

down and was deſtroyed by accident. The venerable brethren who remember this occurrence, and the riſk which one of their number ran of being killed by its falling upon him, tell us, that it repreſented a milk-maid with a pail upon her head, and that the original foundation of the hoſpital by De Blois was owing to his meeting with a perſon of that deſcription on this ſpot, and to the converſation which he had with her upon the utility of ſuch a charitable inſtitute. We do not heſitate to pronounce that this pretended milk-maid with the pail upon her head, was intended for the Bleſſed Virgin, with her high crown, ſuch as we ſee in many of her ſtatues, and we have in this fabricated hiſtory a curious inſtance of the ſtories that were ſometimes palmed upon ignorant iconoclaſts, in order to preſerve religious ſtatues. Adjoining to the tower, on the weſt ſide of it, is the common hall or refectory, to which we aſcend by a flight of ſtone ſteps. The windows are elegantly proportioned and mullioned, and have heretofore been entirely filled with painted glaſs, the remnants of which, and in particular the cardinal's arms and motto, ſtill remain in moſt of them. The roof here, like the refectories of the cathedral priory and the college, is left open to the timbers, which are of Iriſh oak, and elegantly diſpoſed in the Gothic faſhion. Next to the hall are the maſter's apartments, which are ſpacious and convenient. The windows of one of its galleries is ornamented with ſome curious ſpecimens of ancient painted glaſs. The whole weſt wing conſiſts of the cells of the brethren, each one of whom has three ſmall chambers to himſelf and a ſeparate garden, being the preciſe allotment of the Carthuſian monks. The ſouth wing having been long untenanted and out of repair, has been taken down within theſe few years. It is impoſſible for us to deny that this meaſure has injured the uniformity, the ſolitarineſs, and the venerable appearance of the building; but we have been aſſured that what has been loſt in point of effect is compenſated for, in real utility, by the dryneſs and wholeſomeneſs that has been thereby acquired.

We now return to the church, which is regularly built, in the cathedral form, conſiſting of a nave and ſide iſles, 150 feet long; a tranſept, which

which meaſures 120 feet; and a large ſquare tower over the interſection. It is entirely the work of De Blois, except the front and upper ſtory of the weſt end, which are of a later date, and ſeem to have been an effort of that great encourager of the arts (1) to produce a ſtyle of architecture more excellent, and better adapted to eccleſiaſtical purpoſes, than what had hitherto been known. This ſtyle accordingly ſoon after made its appearance in a regular ſhape. The building before us ſeems to be a collection of architectural eſſays, with reſpect to the diſpoſition and form both of the eſſential parts and of the ſubordinate ornaments. Here we find the ponderous Saxon pillar, of the ſame dimenſions in its circumference as in its length, which, however, ſupports an incipient pointed arch. The windows and arches are ſome of them ſhort, with ſemicircular heads, and ſome of them immoderately long and terminating like a lance. Others are in the horſe-ſhoe form, of which the entrance into the north porch is the moſt curious ſpecimen. In one place we have a curious triangular arch, of which we have exhibited the form in our plate of this building. The capitals and baſes of the columns alternately vary in their form, as well as in their ornaments. The ſame circumſtance is obſervable in the ribs of the arches, eſpecially in the north and ſouth iſles, ſome of them being plain, others profuſely embelliſhed, and in different ſtyles, even within the ſame arch. Here we view almoſt every kind of Saxon and Norman ornament, the chevron, the billet, the hatched, the pellet, the fret, the indented, the nebulé, the wavey, all ſuperiorly executed. But what is chiefly deſerving of attention in this ancient church is, what may perhaps be conſidered as the firſt regular ſtep to the introduction of that beautiful ſtyle of architecture, properly called the *Pointed*, and, abuſively,

(1) "Hic quicquam in beſtiis, quicquam in avibus, quicquam in monſtris terrarum variis peregrinum magis, & præ oculis hominum vehementius obſtupendum & admirandum audire vel excogitare potuerat, tanquam innatæ nobilitatis indicia congerebat. Præterea opera mira, palatia ſumptuoſiſſima, ſtagna grandia, ductus aquarum difficiles, ipogeoſque, varia per loca meatus, denique ea quæ regibus terrarum magnis difficillima factu viſa ſunt hactenus & quaſi deſperata, effectui mancipari tanquam facillima, mira magnanimitate procurabat." Girald. Cambrenſ. De Hen. Bleſ. Copula Tergemina.

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the *Gothic* order, concerning the origin of which moſt of our antiquaries have run into the moſt abſurd ſyſtems.

Sir Chriſtopher Wren, whoſe authority has ſeduced biſhop Lowth, (1) Warton, and moſt other writers on this ſubject, obſerving that this ſtyle of building prevailed during the time that the nobility of this and the neighbouring countries were in the habit of reſorting, in quality of cruſaders, to the eaſt, then ſubject to the Saracens, fancied that they learned it there, and brought it back with them into Europe. Hence they termed it the Saracenic ſtyle. But it is to be remembered, that the firſt or grand cruſade, took place at the latter end of the eleventh century, long before the appearance of the pointed architecture in England, France, or Italy, which, if it had been copied from other buildings, would have appeared amongſt us all at once, in a regular and perfect form. But what abſolutely decides this queſtion, is the proof brought by Bentham and Groſe, that, throughout all Syria, Arabia, &c. there is not a Gothic building to be diſcovered, except ſuch as were raiſed by the Latin Chriſtians, ſubſequent to the perfection of that ſtyle in Europe. A ſtill more extraordinary, or rather extravagant theory, than that which has been confuted, is advanced by biſhop Warburton. (2) He ſuppoſes that the "Goths who conquered Spain in 470 becoming Chriſtians, endeavoured to build their churches in imitation of the ſpreading and interlacing bows of the groves, in which they had been accuſtomed to perform their Pagan rites, in their native country of Scandinavia, and that they employed for this purpoſe Saracen architects, whoſe exotic ſtyle ſuited their purpoſe." The Viſigoths conquered Spain and became Chriſtians in the fifth century, of courſe they began at the ſame time to built churches there. The Saracens did not arrive in Spain until the eighth century, when, inſtead of building churches, they deſtroyed them or turned them into moſques. In every point of view this theory aſcribes to the pointed architecture too early a date by a great many centuries. But ſuppoſing even the poſſibility of its having lain hidden there

(1) Life of W. W. (2) Notes on Pope's Epiſtles.

for

for ſo long a period, certain it is, that, in this caſe, according to our former obſervation, it would at laſt have burſt upon the reſt of Europe in a ſtate of perfection, contrary to what every one knows was actually the caſe.

But why need we recur to the caravanſeries of Arabia, or to the foreſts of Scandinavia, for a diſcovery, the gradations of which we trace at home, in an age of improvement and magnificence, namely the twelfth century, and amongſt a people, who were ſuperior in arts as well as arms to all thoſe above-mentioned, namely the Normans? About the time we are ſpeaking of, many illuſtrious prelates of that nation, chiefly in our own country, exhauſted their talents and wealth, in carrying the magnificence of their churches and other buildings to the greateſt height poſſible. Amongſt theſe were Roger of Sarum, Alexander of Lincoln, Mauritius of London, and Roger of York, each of whoſe ſucceſſive improvements were of courſe adopted by the reſt; nevertheleſs, there is reaſon to doubt, whether any or all of them contributed ſo much as our Henry of Wincheſter did to thoſe improvements, which gradually changed the Norman into the Gothic architecture.

We have remarked that the Normans, affecting height in their churches no leſs than length, were accuſtomed to pile arches and pillars upon each other, ſometimes to the height of three ſtories, as we ſee in Walkelin's work in our cathedral. They frequently imitated theſe arches and pillars in the maſonry of their plain walls, and, by way of ornament and variety, they ſometimes cauſed theſe plain round arches to interſect each other, as we behold in the ſaid prelate's work, on the upper part of the ſouth tranſept of Wincheſter cathedral, being probably the earlieſt inſtance of this intereſting ornament to be met with in the kingdom. They were probably not then aware of the happy effect of this interſection, in forming the pointed arch, until De Blois having reſolved to ornament the whole ſanctuary of the church, at preſent under conſideration, with theſe interſecting ſemicircles, after richly embelliſhing them with mouldings and pellet ornaments, conceived the idea of opening them, by way of windows,

windows, to the number of four over the altar, and of eight on each ſide of the choir, which at once produced a ſeries of highly pointed arches. Pleaſed with the effect of this firſt eſſay at the eaſt end, we may ſuppoſe that he tried the effect of that form in various other windows and arches which we find amongſt many of the ſame date that are circular in various parts of the church and tower. However that matter may be, and wherever the pointed arch was firſt produced, its gradual aſcent naturally led to a long and narrow form of window and arch, inſtead of the broad circular ones, which had hitherto obtained, and theſe required that the pillars on which they reſted, or which were placed at their ſides by way of ornament, ſhould be proportionably tall and ſlender. Hence it became neceſſary to chooſe a material of firm texture for compoſing them, which occaſioned the general adoption of Purbeck marble for this purpoſe. But even this ſubſtance being found too weak to ſupport the incumbent weight, occaſioned the ſhafts to be multiplied, and thus produced the cluſter column. But to return to the arches and windows; theſe being in general very narrow, at the firſt diſcovery of the pointed arch, as we ſee in the ruins of Hyde-abbey, (1) built within 30 years after St. Croſs; (2) in the refectory of Beaulieu, raiſed by king John; and in the inſide of the tower before us, built by De Blois himſelf, it became neceſſary ſometimes to place two of theſe windows cloſe to each other, which not unfrequently ſtood under one common arch, as may be diſcovered in different parts of De Lucy's work in our cathedral, executed in the reign of king John, and in the lower tire of the windows in the church of Netley-abbey. This diſpoſition of two lights occaſioning a dead ſpace between their heads, a trefoil or quatrefoil, one of the ſimpleſt and moſt ancient kind of ornaments, was introduced between them, as in the porch of Beaulieu refectory, the ornamental work of De Lucy, in the ancient part of the Lady chapel, Winton, and the weſt door of the preſent church of St. Croſs. The happy effect of this ſimple ornament cauſed the upper part of it to

(1) In the part now uſed as a barn.

(2) Namely, when erected the ſecond time, after having been deſtroyed in the civil war between king Stephen and the empreſs Maud.

be

be introduced into the heads of the arches themſelves, ſo that there is hardly a ſmall arch or the reſemblance of an arch of any kind, from the days of Edward II down to thoſe of Henry VIII, which is not ornamented in this manner. The trefoil, by an eaſy addition, became a cinquefoil, and being made uſe of in circles and ſquares, produced fans and Catherine's wheels. In like manner, large eaſt and weſt windows beginning to obtain about the reign of Edward I, required that they ſhould have numerous diviſions or mullions, which, as well as the ribs and tranſoms of the vaulting, began to ramify into a great variety of tracery, according to the architect's taſte, being all of them uniformly ornamented with the trefoil or cinquefoil head. The pointed arch on the outſide of a building required a canopy of the ſame form, which, in ornamental work, as in the tabernacle of a ſtatue, mounted up ornamented with leaves or crockets, and terminated in a trefoil. In like manner, the buttreſſes, that were neceſſary for the ſtrength of theſe buildings, could not finiſh, conformably to the general ſtyle of the building, without tapering up into ornamented pinnacles. A pinnacle of a larger ſize became a ſpire; accordingly ſuch were raiſed upon the ſquare towers of former ages, where, as at Saliſbury, the funds of the church and other circumſtances would permit. Thus we ſee how naturally the ſeveral gradations of the pointed architecture aroſe one out of another, as we learn from hiſtory was actually the caſe, and how the interſecting of two circular arches in the church of St. Croſs may perhaps have produced Saliſbury ſteeple.

We have intimated that the front and upper ſtories of the weſt end bear marks of a much later date than the reſt of the fabric. They ſeem to have been altered to their preſent form about the time of Wykeham. The vaulting of this part was evidently made by the ſecond founder, Beaufort, whoſe arms, together with thoſe of Wykeham and of the hoſpital, are ſeen on the centre orbs of it; that at the eaſt end, by the Saxon ornaments with which it is charged, beſpeaks the workmanſhip of the firſt founder, De Blois.

Other things remarkable in this church, are, the rich Gothic ſpire-

work, placed in later ages on each ſide of the high altar; the remains of the two ſide altars, at the eaſtern end of each of the iſles, that on the north ſide being furniſhed with a curious piſcina; the carved figures of illuſtrious ſcripture perſonages, over the 16 ſtalls in the choir, which, by the ſtyle of the deſign and work, appear to be of the reign of Henry VII; (1) the ancient monumental braſs, with a copious and edifying epitaph of the illuſtrious maſter and friend of this eſtabliſhment, John de Campden, (2) which lies within the preſent ſcreen; and the modern mural monument of Wolfran Cornwall, eſq. late ſpeaker of the houſe of commons, being on the ſouth ſide without the ſcreen; finally, the curious painted glaſs in the great weſt window, placed there at the expence of the preſent maſter. This conſiſts partly of ancient figures of ſaints, amongſt which we diſtinguiſh the Bleſſed Virgin, St. John the Evangeliſt, and St. Catherine, and partly of modern ſtained glaſs, containing the arms of his Majeſty, of the Prince of Wales, and of other branches of the royal family, as likewiſe of the hoſpital itſelf, and in the open quatrefoil, over the door, the arms and initials of the ſaid maſter, Dr. Lockman. We muſt not forget that there is, in different parts of the pavement, a great quantity of glazed tiles, called and ſuppoſed to be Roman, though upon ſome of them we clearly ſee the hatched and other Saxon ornaments, and, upon others, the Engliſh monoſyllables have mynde, (3) in the common black letter of the 15th century, which brings the uſe of theſe tiles almoſt down to our own age.

From the pleaſant meadows of St. Croſs, we have a diſtinct view of the remarkable mount, called St. Catherine's Hill, which is only ſeparated from it, by the different branches of the clear and rapid Itchin. Its ſummit is crowned with a clump of fir trees, and its ſides are indented with a deep military ditch, beyond which is raiſed a mound of, propor-

(1) They are publiſhed by Mr. Carter, in his *Specimens of Ancient Sculpture.*

(2) See engravings of theſe, in the laſt mentioned work.

(3) This means *Remember*, being probably intended to remind the brethren to pray for their benefactors.

tionable

tionable height. From the ſuppoſed circular form of this intrenchment, it is generally called a Daniſh camp, but, as a learned topographer remarks, "it is neither round nor ſquare, but made according to the ground of the hill." (1) Hence, as far as the form is concerned, there is as much reaſon to pronounce it a Roman as a Daniſh or Saxon work. But there are many reaſons which incline us to aſcribe it to the firſt mentioned, rather than to either of the latter people, theſe are, its convenient diſtance for the purpoſe of a Caſtrum Æſtivum, for their legionaries ſtationed at Venta, its being placed cloſe to the river, a circumſtance which generally attends the Roman, but not ſo often the Barbarian camps, in this country; finally, its direct communication with the great Roman road from Portcheſter to Wincheſter, Silcheſter, &c. by another of the ſame form extending over the adjoining down. On the top of St. Catharine's Hill was a chapel of the ſame ſaint, (2) the endowments of which were amongſt thoſe that were ſeized upon by Wolſey, (3) during the ſhort time that he held this biſhopric, for the benefit of his colleges at Ipſwich and Oxford. The pleaſant mountain, of which we have been ſpeaking, has alſo obtained the name of College Hill, from the frequent reſort of the ſtudents in this city to it for their diverſion. Near the top of it, on the north eaſt ſide, is the form of a Labyrinth, impreſſed upon the turf, which is always kept entire by the courſing of the ſportive youth through its meandrings. The fabled origin of this Dædalean work is connected with that of the Dulce Domum ſong.

Returning to Wincheſter, by the Southampton road, in a field, adjoining to the village of St. Croſs, may be diſcovered ſome veſtiges of the church of St. Faith, once very conſiderable, (4) and forming part of the

(1) Gibſon, in his Additions to Camden.

(2) A great number of high hills in the ſouth of England are called after St. Catherine, and formerly had chapels upon them dedicated in her name. This circumſtance ſeems to have proceeded from the legend, which relates that the body of that ſaint was buried on Mount Sinai.

(3) "Ther was a very fair chapelle of S. Catarine on an hill ſcant half a mile without Wincheſter toun by ſouth. Thomas Wolſey, cardinal, cauſed it to be ſuppriſſid, as I hard ſay." Leland, Itin. vol. III, p. 102.

(4) Ibid.

ſuburbs of Wincheſter. Directly oppoſite to this ſpot is a road, leading along Painter's field, to the venerable church yard of St. James, by which the ſociety of St. Croſs probably made their proceſſion to it.

On the ſame eaſt ſide of the road, a little before we arrive at the city, is a houſe and cloſe called the *Priory*. This we take to be a corruption for the *Friary*, being the ſite of the church and convent of the friars or hermits of St. Auguſtine. This order vainly contended with the canons regular to be the genuine deſcendants of the religious order inſtituted by St. Auguſtine, (1) the illuſtrious doctor of the church, and biſhop of Hippo in the fifth century. The truth is, their exiſtence cannot be traced beyond the 13th, (2) the ſame that gave riſe to moſt of the other mendicants. Their arrival in England is dated in 1252, ſoon after which they obtained of Humphrey Bohun, earl of Hereford, a noble church and convent in that part of London, ſtill called Auſtin Friars. (3) At what preciſe time the convent of this order in our city was founded does not appear. Certain it is, that it had ſubſiſted ſome time in 1314, as a charter is extant in the Tower, permitting the Auguſtine Friars of Wincheſter to enjoy the benefaction of Hugh Tripacy, conſiſting of a meſſuage and piece of ground, twelve perches long and ſix broad, for the purpoſe of enlarging their convent there. (4) Thus far they were within the compaſs of their charter and ſecure, but having, in the following reign, ventured to purchaſe, with money that had probably been given them for this purpoſe, certain other tenements and grounds, without the king's licence, a writ of inquiry was iſſued to take cognizance of the tranſaction, which was followed by a decree of chancery, confiſcating the new purchaſe to the king's uſe, who conferred the ſame upon the corporation of Wincheſter. (5) This convent, which, at its diſſolution, was valued only at

(1) Stephens, Monaſtic. Anglic. vol. III. (2) Ibid.

(3) Part of the ſite of this being beſtowed by Henry VIII on William lord Paulet, marquis of Wincheſter, he thereon built a houſe for himſelf, called Wincheſter-houſe, where now ſtands Wincheſter-ſtreet. Monaſticon.

(4) 7 Edw. II, part 1, m. 8, referred to by Gale, in his collection of Charters.

(5) 16 Edw. III. Ibid.

13s. 8d. per ann. was, with the other friaries, obtained by the college. Againſt a new-built houſe, at the corner of a ſtreet, called Barrow-ſtitchin lane, (4) is placed the mitre with the inſcription quoted above, which was lately over the door of Wolveſey palace.

We now find ourſelves cloſe to the place where South-gate ſtood of late. For the greater ſecurity of the city, the entrance into it, on this ſide, was formerly over a draw-bridge; (2) and adjoining to the gate, on the weſt, was the church of St. Mary Ode, the remains of which were extant in the beginning of the laſt century. (3) Inſtead, however, of now entering into the city, let us paſs up the lane, which proceeds along the caſtle ditch, being the ſame by which the cathedral monks uſed to make their proceſſion up to St. James's, in order that we may ſurvey the ruins of the ancient fortreſs, and whatever elſe is worth notice in its neighbourhood.

(1) Ita Godſon, in his Map. Wavel calls it *Palliard Twitchin-lane*. Perhaps the true name was *Bar St. Swithin-lane*, from a bar which occaſionally ſhut it up at the end near St. Swithin's pariſh church. The inhabitants have very lately thought proper to have it called Canon-ſtreet.

(2) Pontes Volatiles. Truſſel's MS. (3) Ibid.

## CHAP. VII.

*Fabulous History of the Foundation of the Castle.—Built by William I. —Events that took place there in his Reign.—Remarkable Siege of it in King Stephen's Reign.—Repaired and enlarged by that Prince. —Given up to Bishop Lucy, and reclaimed by Richard I.—Used as a Court of Justice by Henry III.—Besieged and taken by the French Dauphin.—Prisoners confined in it by Edward I.—Becomes a Scene of Cruelties under the Tyranny of Queen Isabella.—Repaired by Wykeham.—The Residence of succeeding Princes.—Alienated by James I.—Garrisoned for King Charles I.—Taken and dismantled by Cromwell.—Bestowed upon Waller.—Bought by Charles II.— Erection of the King's House.—The latter turned into a Prison of War.—Contagion that raged in it.—Lent to the French Emigrant Clergy.—Becomes a Barrack.—Description of several Parts of the Ancient Castle.—Genuine Account of the Round Table.—Dimensions, &c. of the King's House.—Ancient Parish Church and Cemetery of St. James.—Ditto of St. Anastasia.—The Obelisk.*

IN ſpeaking of the ancient Caſtle of Wincheſter, we are obliged to make great abatements from the glories with which it has hitherto been inveſted. We cannot admit that it was built by the renowned Britiſh hero, Arthur, in 523, (1) becauſe we have proved that the victorious Cerdic, had ſome years before this date, firmly eſtabliſhed the Weſt Saxon kingdom, and made this our city his capital, (2) and becauſe we have clearly proved that the tranſactions aſcribed to that prince in this

(1) Deſcription of Wincheſter, by the Rev. T. Warton, p. 2. Wavel's Hiſt. vol. 1, p. 3, vol. 11, p. 8. Truſſel's MSS. City Tables. Godſon's Map.

(2) Vol. 1, p. 69, 73, 74.

city,

city, as far as they are true, relate to a different city of the ſame name in Monmouthſhire. (1) Nor can we admit that our Weſt Saxon kings reſided in this caſtle, (2) having brought ſufficient arguments to ſhew that there was no fortreſs belonging to this city during the whole Saxon period. (3) In ſhort, we have aſcertained the real date of its erection, viz. the reign of William I. (4) Indeed it would have been extraordinary if this conqueror, who relied chiefly on the fortreſſes which he built himſelf, or obliged his Norman vaſſals to build, (5) amongſt whom he divided the greateſt part of the kingdom, had left this his acknowledged capital, and the depoſitory of his treaſures and records, (6) without that ſecurity and engine of tyranny. This circumſtance, and its being expreſſly termed, ſoon after its erection, a Royal caſtle, (7) leave no doubt that it was built by the Conqueror himſelf, and not by any of his feudatory barons. The only circumſtances recorded of this fortreſs, during the life of its founder, (8) is that it ſerved as a place of confinement to the depoſed prelate Stigand, (9) until the time of his death in 1072, (10) and that the council held by order of the pope, for ſettling the reſpective claims of the ſees of York and Canterbury, firſt ſat in the royal chapel of the ſaid caſtle. (11) There can be no doubt, but that the

(1) Viz. Caer Gwent, near Chepſtow, called by the Romans Venta Silurum. See vol. I, p. 77. (2) Deſcript. Hiſt. ut ſupra.

(3) Excepting the cathedral itſelf and the monaſtery belonging to it. Vol. I, p. 122, 188, 190. (4) Ibid.

(5) "Ad caſtella omnes fatigabat conſtruenda." Hen. Hunt.—"Caſtella permiſſit ædificari & pauperes valde opprimi." Chron. Sax. an. 1086.

(6) "Redacta eſt hæc deſcriptio (totius Angliæ) in uno volumine, poſitaque in archivis regiis apud Wintoniam." Hen. Knyghton, De Event. Ang. l. II, c. IV. Ingulphus, &c.

(7) Annal. Wint. an. 1141.

(8) It is a miſtake of Groſe, vol. VIII, alias Supplem. that the brave and beloved Waltheof was beheaded here; we ſhall point out the preciſe ſcene of that tragedy.

(9) "Habuit eum (Stigandum) in ſalva cuſtodia, in caſtro Wyntoniæ." Tho. Rudb. Hiſt. Maj. an. 1070. (10) Annal. Wint.

(11) "Ventilata eſt hæc cauſa prius apud Wentanam civitatem in capella regia, quæ ſita eſt in caſtello." Abrev. Chronic. Rad. Diceto, an. 1072. Steph. Birchington. Vit. Lanfranci.

royal

royal treaſures kept at Wincheſter, which we have remarked ſo many of the ſucceeding kings haſtened hither to ſeize, were depoſited in this fortreſs, as in the place of the greateſt ſecurity, though, at the time we are ſpeaking of, there was certainly a royal palace in another part of the city. (1) We have related the artifice which biſhop De Blois had recourſe to in order to get poſſeſſion of this caſtle for his brother, king Stephen, and how that was defeated, and the place ſecured for the empreſs Maud, by the alertneſs of the chief magiſtrate of the city, who was then warden of it; (2) likewiſe the remarkable ſiege which that heroine here ſuſtained againſt the army of king Stephen, and the extraordinary expedient ſhe made uſe of to effect her eſcape, in cauſing herſelf to be carried out in a leaden coffin, as a corpſe, when the place was no longer tenable. (3) King Stephen no ſooner recovered his liberty, which was the effect of the reduction of this caſtle, when Robert, earl of Glouceſter, having been captured by his troops, the illuſtrious priſoners were mutually exchanged for one another, than he ſet about repairing and augmenting its fortifications, to ſuch an extent, that he is repreſented by many writers as abſolutely the founder of it. (4) It is probable, that on this occaſion, the ditches were deepened and widened, ſo as to admit the waters of the river to flow round the caſtle. The keep, together with the artificial mount on which it ſtands, were probably alſo raiſed much higher than they had been, and the beautiful chapel dedicated under the name of this king's name ſaint was built. It is not abſolutely certain whether certain curious works, which Henry II made in his palace of this city, and particularly Roſamund's bower, (5) relate to the caſtle, or to a palace which he built for himſelf at the north weſt corner of the city. (6) When Richard I was on the point of embarking upon his cru-

(1) Viz. in the preſent Square. See p. 87. (2) Vol. 1, p. 211. (3) Ibid. p. 215.

(4) "Anno gratiæ 1142, qui erat ſeptimus regni regis Stephani, idem rex Stephanus conſtruxit caſtrum apud Wintoniam." Roger de Hov. Pars Prior. Hen. Hunt.

(5) "Ab exitu Cameræ, Roſamundæ uſque capellam S. Thomæ in Caſtro Winton." Pipe Rolls Hen. III, 1256, alſo Rob. Glouceſter apud Warton, Hiſtory of Engliſh Poetry, vol. 1, p. 302. (6) Truſſel's MSS.

lade,

ſade, being intent on raiſing money by every poſſible means, he ſold the cuſtody, if not the property of this caſtle, together with the title of earl of Wincheſter, to Godfrey de Lucy, the active and beneficent biſhop of this city. (1) At his return home, however, he reclaimed theſe and his other grants, ſoon after which, having choſen to have the ceremony of his ſecond coronation performed in our cathedral, (2) he came previouſly to take up his reſidence in the caſtle. (3)

Amongſt the errors of former writers on this ſubject, there is none more groſs and inexcuſable than that this caſtle, when beſieged in the reign of king John by the dauphin of France, "being garriſoned by the citizens, held out againſt him, notwithſtanding all his force and attempts to reduce it," (4) ſince all the original writers who have written upon this ſubject unanimouſly agree that it was ſurrendered to the beſiegers. (5) Henry III, or of Wincheſter, being partial to the place of his nativity, ſpent much of his time here. Although the caſtle was, at this period, his only place of reſidence in the city, (6) yet one part of it was now allotted

(1) Roger de Hoveden.—It is an egregious miſtake in Groſe to ſay, that "when Richard went to the holy war in 1184 he committed this caſtle to the keeping of Hugh, biſhop of Durham." It is true, that in 1189, the real year of this expedition, he committed the care of Windſor caſtle to this biſhop, but the latter never had any authority over the caſtle of our city. Hoveden. Chron. Brompt. &c.

(2) It is another error of Groſe that Richard was crowned in *the caſtle*.

(3) See vol. 1, p. 231.

(4) Wavel's Hiſtory of Wincheſter, vol. 11, p. 69.—We ceaſe to be ſurpriſed at any errors into which this writer falls. What, however, appears to us unaccountable is, that an author of Groſe's character ſhould have truſted to ſuch an authority, as he does in almoſt all that he ſays of Wincheſter, and that he could tranſcribe ſuch an error as the above-mentioned without detecting it.

(5) "Rex tradidit caſtrum Wyntonienſe Savarico de Maulyon ad cuſtodiendum cum civitate; qui ſtatim poſt deceſſum regis ſuburbium igne ſuccendit, & receſſit. Ludovicus obſedit caſtrum; &, poſt multos dies, traditum eſt ei per conſilium dicti Savarici; & poſtea, in brevi, cæpit cætera caſtella Hanteſcyræ." Annal. Wint. ann. 1216. Rog. Hov. Mat. Paris. Knyghton, &c.

(6) It is probable that the caſtle near North-gate was by this time out of repair and deſerted.

to the judges, for holding their annual aſſizes. (1) On theſe occaſions Henry ſometimes left Wincheſter, in order to make room for their accommodation, (2) and at other times he ſat amongſt them and aſſiſted them in trying cauſes. (3) On one occaſion we have ſeen that he here acted the part of a judge, in a manner that now ſeems extraordinary and deſpotic, but which was then applauded, and was certainly attended with the moſt beneficial conſequences, by ordering the caſtle gates to be ſuddenly ſhut upon the principal inhabitants there aſſembled, impanelling a jury on the ſpot, in order to diſcover the numerous and powerful criminals who laid waſte the neighbourhood, and caſting this jury hard bound into the dungeon beneath the caſtle, for prevaricating in their verdict. (4) In the fatal ſackage of Wincheſter by the army of Simon de Monfort, at the latter end of this reign, the advantage of the caſtle was experienced in the ſecurity which it afforded to many peaceable citizens and loyal friends of the king, who were there beſieged without effect. (5) When, by the heroic exertions of his ſon prince Edward, Henry's cauſe became triumphant, the cuſtody of this, as well as of the other caſtles throughout the kingdom, was committed by him to the ſaid prince, in reward of his ſervices. (6) The latter coming ſoon after to the throne did not keep this fortreſs in his own hands, but gave it up to the care of the chief magiſtrate of the city, as had been the caſe in former reigns, during which period it was chiefly remarkable as a ſtate priſon. Hither the archdeacon of Rocheſter was committed priſoner, for refuſing to plead to certain charges brought againſt him, relating to certain diſturbances that had taken place in this city. (7) Hither the biſhop of St. Andrews was ſent to be confined in irons, in the ſtrongeſt tower of the whole caſtle, (8) by the ſaid

(1) At this time the judges were four in number, who went the circuit of the whole kingdom once in the year. Their firſt ſtation was at Wincheſter, where they opened the aſſizes immediately after the octave of the Epiphany, or on St. Hilary's day.

(2) "Receſſit D. Henricus rex de Wintonia poſt Epiphaniam quia juſtitiarii itinerantes ſedere debebant ibi." Annal. Wigorn. ann. 1272. Annal. Wint. 1263.

(3) Truſſel's MSS. (4) See vol. 1, p. 253, 254. (5) Truſſel's MSS.

(6) Annal. Wint. ann. 1268. (7) Annal. Wigorn. 1274. (8) Rymer's Fædera.

Edward,

Edward, notwithſtanding he was no more than a priſoner of war, having been taken fighting for the laſt ſtake of his native country, Scotland. Finally, here Gaſton de Biern and Bernard Pereres were detained, by order of the ſame prince, the latter of whom was a hoſtage for the fidelity of the city of Bayonne, who happening to make his eſcape thence, the king was ſo incenſed, that the liberties of the city were ſeized, and the magiſtrates would have undergone a ſevere puniſhment, but for the generous interference of queen Margaret, as before related. (1) During the tyranny of the ambitious Iſabella, queen to Edward II, and of her worthleſs paramour, Mortimer, this caſtle witneſſed more diſguſting ſcenes of cruelty. Upon its principal gate was erected the head of the brave old earl of Wincheſter, Deſpenſer, who had been barbarouſly butchered by her command, (2) and the ſtill more worthy and revered Edmund of Woodſtock, uncle to Edward III, was here confined, and executed on a ſcaffold raiſed in the preſent parade, before the caſtle gate, after waiting from morning until evening before a wretch hardy and profligate enough could be induced to dip his hands in his blood. (3)

During the reign of that great king, Edward III, the caſtle of Winchester derives a luſtre from the merits of one of its inferior officers, which it has not acquired from any of its chief governors. This was the celebrated Wykeham, who reſided there a conſiderable time, in quality of ſecretary to Nicholas Uvedale, lord of the manor of Wickham, in this county, and conſtable of Wincheſter caſtle. (4) There are ſtrong grounds alſo for believing that here was the ſcene of his firſt architectural eſſays, to which he was indebted for his ſubſequent riſe in life. For it ſeems clear that he had given proof of his abilities in this kind, previouſly to his being recommended by his predeceſſor, Edington, to be clerk of the king's works, (5) in which capacity he ſoon after built Queenborough caſtle, and rebuilt the caſtle of Windſor. On the other hand we cannot

(1) Truſſel's MSS. (2) See vol. 1, p. 280. (3) Ibid. p. 283.

(4) "Vice tabellionis conſtabulario caſtri Wintonienſis adhærebat." Tho. Chaundler, Vit. W. W. Ang. Sac. vol. 11, p. 355. (5) Lowth, Life of W. W. p. 19.

diſcover any other opportunity he had, in his early years, of exerciſing his talent for building fortreſſes, except at this caſtle, in which he long held an employ, and in which, about this very period, certain great alterations were made, as we gather from the ſtyle of them. Almoſt all our ſucceeding monarchs honoured this fortreſs with their preſence, for a longer or a ſhorter time. Here Henry IV reſided when he celebrated his nuptials with Joan of Britanny. Here Henry V received in ſolemn ſtate the pompous embaſſy ſent to him by Charles the French king, for the purpoſe of terminating their differences, without the fatal expedient of the ſword. Here alſo his pacific and pious ſon, Henry VI, was frequently found, being much attached to the learned and religious ſocieties with which this city abounded. We have ſeen that the next prince of the name of Henry had ſo great a veneration for this caſtle, under an idea, which by this time had generally obtained, of its having been built by his countryman and pretended anceſtor, king Arthur, that he conducted his queen to it, for the purpoſe of her being there delivered of the child, of which ſhe was big, and whom, in conſequence of this opinion, he cauſed to be baptized by the ſaid name of Arthur. (1) Nothing need be added to the account we have already given of the viſit paid to this caſtle by Henry VIII, and the emperor Charles V, (2) and of queen Mary's reſidence in it, when ſhe came hither to ſolemnize her nuptials with Philip of Spain. (3)

This renowned caſtle having remained five centuries and a half, from the time of its erection, the property of the crown, was alienated from it by James I, who beſtowed it in fee-ſimple upon ſir Benjamin Tichbourne and his deſcendants, in reward of the ſervices which the latter, who was then ſheriff of this county, had rendered to him at his acceſſion to the throne of England, (4) not, however, until it had been the ſcene of certain ſolemn and ſingular judicial proceedings, already related. (5) Sir Richard Tichbourne, ſon to the latter, being no leſs at-

(1) Vol. 1, p. 313. (2) Ibid. p. 321. (3) Ibid. p. 352.
(4) Ibid. p. 389. (5) Ibid. p. 390.

tached

tached to the cauſe of loyalty than his father had been, readily gave up this part of his inheritance, in the grand rebellion, to be garriſoned as a royal fortreſs, where he alſo ſerved, as a ſubordinate officer under its governor, lord Ogle, when it was fruitleſſly ſummoned to ſurrender by ſir William Waller, and when afterwards it was ſucceſsfully beſieged by Oliver Cromwell. (1) This great general, finding himſelf maſter of it, acted in the ſame manner by it as that he had done by the other places of ſtrength that had fallen into his hands, viz. he diſmantled it, by blowing up its fortifications, leaving, however, the chapel ſtanding, and a ſufficient quantity of the habitable part of it, to form a reſpectable dwelling-houſe. This ſir William Waller, whoſe ſiſter was married to the real owner of it, ſir Richard Tichbourne, procured a grant of from the parliament, in reward of his ſervices to their cauſe. Either the aforeſaid ſir William, or his ſon, of the ſame name, ſold the chapel to certain feoffees, for the purpoſe of a public hall for the county of Hants, and the reſt of the caſtle to the corporation of Wincheſter. (2) Nothing, however, can be more clear than that the whole of theſe tranſactions muſt have been conſidered as invalid at the Reſtoration; nevertheleſs, different cauſes prevented ſir Henry Tichbourne, who, by this time, had ſucceeded his father, ſir Richard, from recovering this part of his property, though he kept up his claim to it, the chief of which was his profeſſing the Catholic religion. In 1682, Charles II, having reſolved to build for himſelf in this city a more magnificent palace than any other exiſting in the kingdom, began with purchaſing the rights of the reſpective claimants to the ſite of the ancient caſtle, which he preferred as the ſpot for erecting it on. The corporation were content to receive five ſhillings as the purchaſe-money for their property in the ſame, as alſo for the old materials that were found upon it; but ſir Henry Tichbourne ſold his claim for a much more valuable conſideration, of which, however, neither he, nor his deſcendants, in the changeable times that afterwards followed, were ever able to obtain the payment. (3)

(1) Vol. 1, p. 409, &c. (2) Ibid. p. 421, 431. (3) Ibid. p. 431.

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The erection of the King's-houſe contributed more than even the violence of Cromwell to the diſappearing of the ancient caſtle. Not only whatever habitable remains exiſted on that ſpot, or in its neighbourhood, were demoliſhed, in order to afford materials for the new building, but alſo the greateſt part of the ſcattered ruins were employed for the ſame purpoſe. The firſt ſtone of this magnificent palace was laid March 23, 1683, by king Charles in perſon, who, during the remainder of his reign, ſpent much of his time in this city, for the purpoſe of inſpecting and forwarding the work. Upon the death of this prince, February 6, 1685, an immediate ſtop was put to the building by his ſucceſſor, James II. It was equally neglected by king William; but queen Ann, after ſurveying it herſelf, cauſed an eſtimate to be made of the expence of compleating it, which ſhe fully intended to carry into execution, in favour of her huſband, George prince of Denmark, upon whom it was ſettled, had he lived until ſhe could afford the ſums neceſſary for this purpoſe. The firſt public uſe to which this noble edifice appears to have been applied, was that of a place of confinement for French priſoners, in the war of 1756, during which 5000 of them at a time, were ſometimes detained in it. In the American war, it was applied to the ſame purpoſe, and was ſucceſſively occupied by French, Spaniſh, and Dutch priſoners. Soon after the rupture with the French in 1779, one of our cruizers having taken the St. Julie, a hoſpital ſhip belonging to that nation, the numerous ſick men, with the reſt of the crew, were conveyed from Poole, where they were landed, to the King's-houſe in this city, who thus brought into it a malignant peſtilence, which ſwept off the priſoners in great numbers, whoſe bodies being interred in the caſtle ditches contributed greatly to reduce their depth. To judge of the violence of this infection, it may be ſufficient to mention, that twelve poor captives have been known to die of it in the courſe of as many hours. Nor was the diſtemper confined to the priſoners; for four out of the five medical gentlemen, who, at a certain time, attended them, fell victims to it. Mr. Kentiſh, the head ſurgeon, alone eſcaping. The ſame was the fate of the agent, and of

moſt

moſt of the turnkeys, as likewiſe of the Rev. Mr. Nolan, the Catholic clergyman, who performed the duties of his religion to the dying, until he himſelf was ſeized with the peſtilence. His ſucceſſor in this charitable office likewiſe caught the infection, but was providentially reſtored, after his life had been deſpaired of. Notwithſtanding ſo many perſons, connected with the priſon, died of this diſorder in different parts of the city, yet it did not extend itſelf amongſt the inhabitants at large; which circumſtance was chiefly aſcribed to the purity of the air. At length, by the practice of waſhing the bodies and clothes of the priſoners, and of cleanſing the floors and walls of the priſon with vinegar and whitewaſh, the infection was ſubdued, not leſs to the joy of the citizens than of the priſoners.

In the year 1792, the antichriſtian faction, who had got poſſeſſion of the government of France, having murdered a part of its clergy, and baniſhed the reſt, who refuſed to be dependant upon them for the exerciſe of their ſpiritual functions, ſeveral thouſands of theſe conſcientious exiles were landed on the ſouthern coaſts of this kingdom. In this their extreme diſtreſs they were charitably relieved by the nation at large, with whom his Majeſty generouſly concurring, permitted a certain number of them, to the amount of 700, and at one time of 1000, to reſide in this noble manſion. In this ſituation, one of their firſt concerns was to expreſs their deep ſenſe of the obligations they felt themſelves under to the ſovereign and people of England, and to teſtify the ſame to poſterity. With this view, being aided in the expence by the munificence of an illuſtrious nobleman, they erected a marble tablet in the chamber which they made uſe of for a chapel, with an inſcription to the above-mentioned purport, which we ſhall give beneath. (1) So large a body of clergy,

(1) FAVENTE DEO OPT. MAX.
Diu ſoſpes & incolumis,
In ſuorum decus ac delicias,
In exterorum admirationem & perfugium,
VIVAT
GEORGIUS III.

By the favour of God
May GEORGE THE THIRD,
The pious King of Great Britain,
Live long in ſafety,
The delight and ornament of his own country,
The admiration and protector of foreigners.

clergy, of the aforeſaid deſcription, being thus collected here, formed a kind of ſeminary, in which the members lived together in common, during the ſpace of four years, with a regularity and piety, which probably was not ſurpaſſed in any community at that time exiſting in chriſten-

Mag. Britan. &c. Rex piiſſimus!
Æterno pacis beneficio gaudeat!
Jugi pietatis, ſcientiæ, & opum laude
Effloreſcat,
Nobiliſſima Gens Britannica,
Quæ
Politicarum immemor querelarum,
Clerum Gallicanum
Innumeris calamitatibus oppreſſum,
Patriis ſedibus expulſum,
Terris & alto jactatum,
Almæ Parentis inſtar
Hoſpitali gremio excepit benigniſſimè,
Fovit tenerrimè,
Protexit ſtudioſiſſimè,
Voluntariâ cunctorum regni ordinum ſubſcriptione
Aluit generoſiſſimè.
Sit etiam longùm felix,
Præſtantiſſimus ſenator Britannicus
JOHANNES WILMOT,
Publicæ munificentiæ
Unà cum ſelectiſſimis
Et integerrimis viris,
Diſpenſator prudentiſſimus!
Hæc ardentibus votis
A ſupremo rerum moderatore
Efflagitat Clerus Gallicanus
Per univerſas
Britannici imperii plagas diſperſus.
Hæc imprimis, anhelanti pectore,
Ad aras ſupplex provoluta,
Impetrare ſtudet indefinenter
Ejuſdem cleri pars non exigua,
Regalibus iſtis in ædibus,
Inſigni munere, collecta,
Quæ
Hoc leve gratiſſimi pignus animi
Ad perpetuam rei memoriam,
Exaratum voluit.
Anno reparatæ ſalutis; M,DCC,XCIII.
Atque XXXIII GEORGII III.

Altius hæc animis, quàm marmore ſculpta manebunt.

May the generous Britiſh Nation
Rejoice in the bleſſing of eternal peace,
And be ever famous
For it's piety, it's knowledge, and it's riches.
Which,
Forgetful of it's rival enmity,
Like a fond parent,
Received kindly into it's hoſpitable boſom,
Protected eagerly,
Maintained liberally,
By a voluntary ſubſcription of all ranks of men,
And cheriſhed tenderly,
No inconſiderable part
Of the Gallic Clergy,
Driven out of their native country,
And toſſed about by ſea and land.
May the excellent Britiſh Senator
JOHN WILMOT
Enjoy conſtant happineſs;
May happineſs attend alſo
Thoſe choice and upright men,
Who are, together with him,
The prudent diſpenſers
Of the public munificence.
Thus the Gallic Clergy,
Scattered throughout the Britiſh Empire,
Eagerly implores the Supreme Governor of all things.
Thus alſo do thoſe of the ſame Clergy
Continually pray, proſtrate before their altars,
Who, by ſingular favour, live collected
In this Royal Houſe.
They
Have cauſed to be engraven
This ſmall pledge of their gratitude,
For a perpetual memorial,
In the year of our Lord 1793,
And in the thirty-third year of the reign of
George the Third.

The fond record of theſe munificent acts will remain much longer on the tablet of our memories, than the record of them on the tablet of marble.

dom.

dom. (1) At length, in the year 1796, a large central barrack in this county becoming indiſpenſably neceſſary for the public ſervice, the French clergy were placed in large houſes at Reading, Thame, &c. In the mean time the King's Houſe was fitted up for the reſidence of troops, where about 2000 of them, including officers, are more commodiouſly lodged than perhaps in any other barrack in the kingdom.

Having given this ſummary account of the Caſtle and King's-houſe, it is proper now to ſurvey them, in the beſt manner we are able. The whole area of the former was about 850 feet in length, north and ſouth, and 250 in breadth, eaſt and weſt. It became, however, much narrower at the north extremity, where a wall, that followed the ſlope of the ditch, united it with the Weſt-gate. Of the above-mentioned ſpace the Keep or Donjon, which was, at the ſame time, the ſtrong part of the fortreſs, and the chief habitable part of it, occupied a ſquare of about 100 feet, being ſituated on the ſummit at the ſouth end, and communicating with the ſouth fortifications of the city by a ſimilar wall to that deſcribed above. The ſaid keep was flanked with a tower at each of its four corners, and a fifth tower ſtood over the entrance of it, fronting the north. But the caſtle gate, leading into the fortifications at large, looked to the weſt, and ſtood near the centre of the weſt front of the preſent King's-houſe. Directly oppoſite to this, on the other ſide of

(1) It is an eaſy matter at the preſent day, when ſo many perſons of the firſt reſpectability are living witneſſes of the conduct of the ſaid clergy, during their reſidence in this city, to obtain the moſt irrefragable teſtimonies of their irreproachable conduct, during their reſidence in the King's-houſe. An official teſtimony of this nature, by the Rev. Dr. Sturges, was publiſhed in the different periodical papers, and will be preſerved to poſterity in *The Gentleman's Magazine*. On the preſent occaſion we ſhall ſatisfy ourſelves with copying the concluſion of an ample certificate of the magiſtrates of this city, which was granted in conſequence of ſome aſperſions caſt on the conduct of the French clergy in this city from a diſtant part of the kingdom:—"Their deportment (that of the French clergy) in general was peaceable, humble, and apparently grateful for the benefits they received. Thus much I am juſtified in announcing to the public, as having been their deportment at Winton."—Signed alſo by J. N. Silver, Mayor. J. Ridding. Geo. Earle. R. H. Lloyd.
*Winton, Jan. 27, 1797.*

the ditch, was a barbican, (1) or turret, in the nature of an out-poſt for giving notice of approaching danger, the ground in front of which has ſo often been dyed with noble blood, being the uſual place of execution for the ſtate priſoners confined in the caſtle. The aforeſaid gate conſiſted of a ſtrong double tower, beſides which there were three other towers at convenient diſtances to ſtrengthen the north part of the fortifications, as the five towers of the keep protected the ſouth part of it. (2) The original form of all theſe towers was ſquare, and the materials of them was flint or other coarſe ſtone, and a very firm kind of mortar, which was the uſual way of building ſuch fortreſſes in the 11th and 12th centuries, as may be ſeen at the eaſt end of Wolveſey ruins, at Porcheſter, and other caſtles of nearly the ſame date. In conſequence, however, of an accidental diſcovery made laſt ſummer by a workman, who was digging for flints, which diſcovery was zealouſly followed up by the induſtry and ingenuity of ſome military gentlemen then in garriſon at the King's Houſe, (3) and thoſe of the barrack department, it was inconteſtibly proved that the two towers of the keep, which were principally in ſight of the city, namely, thoſe to the north eaſt and to the ſouth eaſt, had been altered into a circular, or rather into an oval form, according to a faſhion that prevailed in ſucceeding ages to thoſe mentioned above. The inſide of the north eaſt tower, which is ſtill viſible, preſents an oval chamber, truncaled where it joins the body of the keep, 24 feet in length and 12 in breadth. The walls were nine feet thick, being faced and lined with poliſhed free ſtone. It was neatly vaulted, the brackets, to the number of ſix, that ſupported

(1) "Infra portam et birbecam in caſtro Wintonienſi." Pipe Rolls, Hen. III. Warton's Hiſt. of Eng. Poet. vol. I.

(2) See our Eaſt and Weſt Views of the Caſtle, annexed to the View of the King's-houſe, vol. I. We have ſaid, in our preface to that volume, that our ideas of the caſtle are gathered from the ſlight ſketch of it in Speed's Chorography, from an attentive conſideration of the ruins, ditches, and ſituation of the ſame, and from the diſcoveries that were made in digging on the ſpot for that expreſs purpoſe in the laſt ſummer, and from certain hints that occur in ancient writers concerning it."

(3) Chiefly Captain Cartwright and Captain Howard, of the Weſt York regiment of militia.

it,

it, and part of the ſpringers, which are highly finiſhed, ſtill remaining. The ſtone ſteps, leading into a kind of cellar beneath, which was probably one of the caſtle dungeons, are alſo ſtill to be ſeen. The ſhape, materials, and workmanſhip of this and the other tower in the ſame ſtyle, added to the circumſtances mentioned above, induce us to believe that it was altered into its preſent form by Wykeham, who otherwiſe appears to have been a military, before he became an eccleſiaſtical architect. The north weſt tower ſeems to have been the moſt conſiderable in extent, and had a terrace adjoining to it in the inſide. The keep, when in its original military ſtate, had an exterior ballium or glacis, fortified with walls and turrets, encompaſſing it on the weſt and ſouth ſides. The ditch varied in its depth and breadth. From the level of the keep, where the ground was the higheſt, it muſt have been at leaſt 100 feet deep, and as many broad; for it is certain that all the military ditches of the caſtle, as well as thoſe of the city, were dug to ſuch a depth as to admit the waters of the river to flow freely through them. (1) The only part of this famous caſtle that has entirely eſcaped the deſtructive rage of Oliver Cromwell is the ancient church or chapel of St. Stephen, which, by the ſtyle and materials of the outſide work, and its being built without a great eaſt or weſt window, and by other tokens, appears to have been erected by the king of that name. The inſide of it has been altered and decorated in the Gothic ſtyle, probably about the reign of Edward III. It is 110 feet in length, and conſiſts of a nave and ſide iſles; the effect of it, however, is loſt, in conſequence of the alterations which have been made in it for the purpoſes of the courts of juſtices which are there held for the county of Hants.

The chief curioſity in this ancient chapel, now termed the County Hall, is Arthur's Round Table, as it is called. This hangs up at the eaſt end of it, conſiſting of ſtout oak plank, which, however, is perforated with many bullets, ſuppoſed to have been ſhot by Cromwell's ſoldiers.

(1) Truſſel's MSS. The ſaid fact alſo follows from what Camden ſays of "a conflux of waters flowing down from the Weſt-gate," in his account of Wincheſter. See Britannia.

It is painted with the figure of that prince and the names of his twenty-four knights, as they have been collected from the romances of the 14th and 15th centuries. The coſtume and characters that are here ſeen, are thoſe of the reign of Henry VIII, when this table appears to have been firſt painted, the ſtyle of which has been copied each time that it has been ſince new painted. At the time we are ſpeaking of, and even in the middle of the 15th century, this table was certainly believed to have been actually made and placed in the caſtle by its ſuppoſed founder, the renowned Britiſh prince Arthur, who lived in the early part of the 6th century. Hence it was exhibited as Arthur's Table, by the ſaid Henry, to his illuſtrious gueſt the emperor Charles, and hence the poet Drayton, who was born in his reign, ſings of it as follows:—

*And ſo great Arthur's ſeat ould Winchester prefers*
*Whoſe ould Round Table yet ſhe vaunteth to be hers.*

Notwithſtanding what is here advanced, it is plain that this tale did not gain univerſal credit, at leaſt among the learned, at the beginning of the 16th century, (1) and we have otherwiſe certain proofs that the *Tabula Rotunda*, or Round Table, was firſt introduced into this country by king Stephen. (2) It was ſo called becauſe the knights, when they aſſembled to perform their feaſts of chivalry, in the 12th and the ſucceeding ages, uſed to eat at a table of this form, to prevent diſputes for precedency amongſt thoſe high mettled champions. Hence the tournaments themſelves obtained the name of *The Round Table*, by which we find them frequently called in the records of the times when they were prevalent. (3) We have reaſon then to ſuppoſe that the real founder, or at leaſt the

(1) "Si accolæ falſa quadam ſuperſtitione majorum non errant, Rotundam Menſam in caſtro Wintonienſi, ad æternam magni Arturis memoriam, ſolemniter conſervatam aſpeximus, anno 1539." Leſley, Epiſcop. Roſſen. ap. Truſſel.

(2) "Sane hujus modi concertatio militaris nunquam in Anglia fuiſſe noſcitur, niſi indiebus regis Stephani." Gul. Newbrigen. l. v, c. iv.

(3) "Factum eſt haſtiludium, quod *Tabula Rotunda* vocatur, ubi periit ſtrenuiſſimus miles Herwaldus de Muntenni." Mat. Weſt. ad. an. 1252.—"Anno 1259 Rotunda Tabula ſedit apud Warwyk." Annal. Wigorn.—"Anno 1328 apud Bedfordiam Rotunda Tabula tenebatur per Rogerum de Mortuo mari." Knyghton, De Event. Ang.

great

great improver of the caſtle, king Stephen, and not the pretended founder of it, Arthur, made the preſent table, which ſuppoſition, whilſt it takes off ſix centuries from its ſuppoſed antiquity, ſtill leaves it an exiſtence of ſeven centuries and an half, enough to render it a curious and valuable monument.

We ſhall not add much to the account, that has been given in our firſt volume, (1) of the King's-houſe with the offices and grounds belonging to it, eſpecially as an inſpection of our plate, taken from the original drawing of its architect, ſir Chriſtopher Wren, will preſent in a moment a more accurate idea of it than it is in the power of words to convey. We ſhall content ourſelves with mentioning what cannot be gathered from that view; that there were marble pillars in readineſs, preſented by the grand duke of Tuſcany, for the interior decorations; that the centre cupola was to have riſen 30 feet above the roof of the building; that there were to have been chapels under the two ſmaller cupolas, one for the king, the other for the queen, who was a princeſs of Portugal and a Catholic; that the main corps of the building, excluſive of detached offices, meaſures 326 feet north and ſouth, and 216 feet eaſt and weſt; and that from the centre gate, which would have ſtood in Southgate-ſtreet, a broad ſtreet, built on each ſide with elegant houſes, was to have been continued in a line down to the weſt front of the cathedral.

The lane, by which we proceeded from South-gate to view the ruins of the ancient caſtle, leads us to the church-yard of St. James, a little beyond the preſent military parade. Here formerly ſtood the pariſh church of the ſame name, in the ſuburbs of the city, the foundations of which are found in digging in the middle of the ground. This was a place of great devotion, for reaſons which we cannot at preſent diſcover, even in the Saxon period, as we find that the monks of both the grand monaſteries, namely, the cathedral priory and St. Grimbald's abbey, were in the practice of going in ſolemn proceſſion thither, eſpecially on Palm Sunday. (2) This was a matter that appeared to be of ſo much conſe-

(1) Vol. 1, p. 433. (2) Charta de Inſpex. ap. Dugd. Lat. vol. 1.

quence,

quence, that when the latter monaſtery was removed to Hyde, in the year 1110, the manner of making this proceſſion was agreed upon and ſettled by charter between the two convents. (1) Hence we learn that on ſuch occaſions the abbot of Hyde, with a few of his monks, came to the cathedral, and thence proceeded with the monks of the latter and the biſhop, by the way of South-gate and through the aforeſaid lane, until they came oppoſite to the caſtle-gate, where they waited for the proceſſion of the monks of Hyde, who probably went from their houſe up Swan-lane, and round the north weſt corner of the walls, to meet them. The two bodies being thus united together, they made their ſtation, as it is called, at St. James's, by the performance of a ſtated ſervice. They then came together down the Rumſey road, to the ſuburb of St. Valery, where the preſent obeliſk ſtands, whence the Hyde monks returned home the ſame road by which they came, whilſt thoſe of St. Swithun's continued their proceſſion through Weſt-gate and down the High-ſtreet to the cathedral. (2) In later years it appears that one Adam Morton built a monaſtery at St. James's, (3) which, from its being called *De Albo Monasterio*, or of the White Monaſtery, (4) was probably occupied by Ciſtercians or Norbertines. We are not able to trace the hiſtory of this church any lower, except that it appears to have been conſidered as a place of peculiar devotion at the Reformation by the Catholics of Winchester and the neighbourhood, who accordingly choſe it for their burying ground, (5) to which purpoſe their deſcendants have applied it ever ſince.

We

(1) Charta de Inſpex. ap. Dugd. Lat. vol. 1.

(2) Theſe particulars ſeem to be clearly made out from the ſaid charter, with the help of an accurate knowledge of the ſeveral places therein mentioned.

(3) Tanner's Notitia Monaſtica.

(4) "Sancti Jacobi de Albo Monaſterio." Regiſt. Orlton.

(5) Independently of the circumſtances mentioned above, this may be conjectured from an epitaph of one of the Tichborne family, ſtill legible on a ſtone in the ſaid burying ground, who lived before the change of religion in this country, and whoſe particular deſire of being interred in this ſpot is expreſſed in the ſaid epitaph:—*Here lies interred Richard Tichborne, eſq. aged fourſcore and ſixteen years, who died Dec.* 20, 1636, *and deſired that his body might be buried here.*—The ſame predilection for this ſpot appears in other epitaphs that are here to be

met

We deſcend from the lofty ſituation of this cemetry, the ſame way by which the monks returned in their proceſſion to the city, being now part of the Rumſey road, until we come to the abovementioned ancient pariſh of St. Valery, where ſtands now the aforeſaid obeliſk. Adjoining to this pariſh, in a field, on the right hand of the road to Stockbridge, was another very ancient church and cemetery, the latter being recorded as the ſcene of a miraculous event, in the tranſactions of St. Brinſtan, biſhop of this ſee, in the early part of the tenth century. Here ſkeletons continue to be dug up, and not long ago, in improving the adjoining road, two earthern chalices, ſuch as were buried with prieſts, were diſcovered. In a field oppoſite to the ſite of St. Anaſtaſia's church-yard, called Oram's Arbour, are vaſt intrenchments, which ſeem to have been caſt up by the royal garriſon of the caſtle and city in 1644. (1) The obeliſk, however, is a more mournful momento of mortality than either of the above-mentioned cemeteries. We have already detailed the circumſtances which gave occaſion to its erection. (2) Theſe being alſo expreſſed in the inſcriptions upon its ſides, we ſhall at preſent ſatisfy ourſelves with tranſcribing them.

met with, as in the following:—*H. S. E. Elizabeth Arundell, relict of John Arundell, eſq. of Llanbern. She was daughter of Wm. Brook, eſq. of Longwood, and was buried here by her own appointment.—Here lyeth Alice Lewis, relict of Dr. William Lewis, prebendary of this cathedral. Died 23 Sept. 1670. She was buried here by her own deſire.*—N. B. The ſaid Dr. Lewis was the maſter of St. Croſs who was turned out of his place in the grand Rebellion.

It will gratify many of our readers to add a few more of theſe epitaphs, being for the moſt part unknown and hardly legible. The two firſt of them relate to perſons mentioned in this work, vol. 1, p. 434, 385.—*Bernardus Howard Norfolciæ Ducum ſanguine illuſtris, Chriſtiana pietate morumque probitate illuſtrior. Obdormivit in Domino 22 Apr. 1735.—H. S. E. R. P. Paulus Atkinſon Franciſcanui qui 15 Oct. 1729. ætat. 74 in Caſtro de Hurſt vitam finivit, poſtquam ibidem 30 peregerat annos.—In Mem. optimi viri Rogeri Corham, qui difficillimis temporibus, animi integritatem ita ſervavit ut nulli infenſus, omnibus charus ſemper haberetur.* Other names diſtinguiſhed by the rank or merits of their owners, that occur here, are thoſe of Talbot, Bellaſyſe, Sheldon, Wells, Stonor, Mannock, Jerningham, Webbe, Curzon, Perkins, Wyborn, Lacy, Mathews, Duncomb, Mohington, Cook, Spenſer, Challoner, Lynch, White, Hyde, Berry, Savage, Nolan, &c.

(1) See vol. 1, p. 404. (2) Ibid. p. 428.

on

*On the Weſt Side.*—This monument is erected by a ſociety of natives on the very ſpot of ground to which the markets were removed, and whoſe baſis is the very ſtone on which exchanges were made, whilſt the city lay under the ſcourge of the deſtroying peſtilence, in the year 1669. (1)

*On the South Side.*—A ſociety originally eſtabliſhed for the relief of their fellow citizens, who happily ſurvived that dreadful viſitation, but were reduced by it to the utmoſt diſtreſs. Their firſt meeting was held Auguſt 26 in the following year.

*On the Eaſt Side.*—Their ninetieth feaſt was celebrated with uncommon joy Auguſt 23, 1759, a year auſpicious and glorious to theſe kingdoms, for plenty reſtored and the peaceful enjoyment of all national bleſſings, and for the renown and triumphs of their victorious arms through all quarters of the globe.

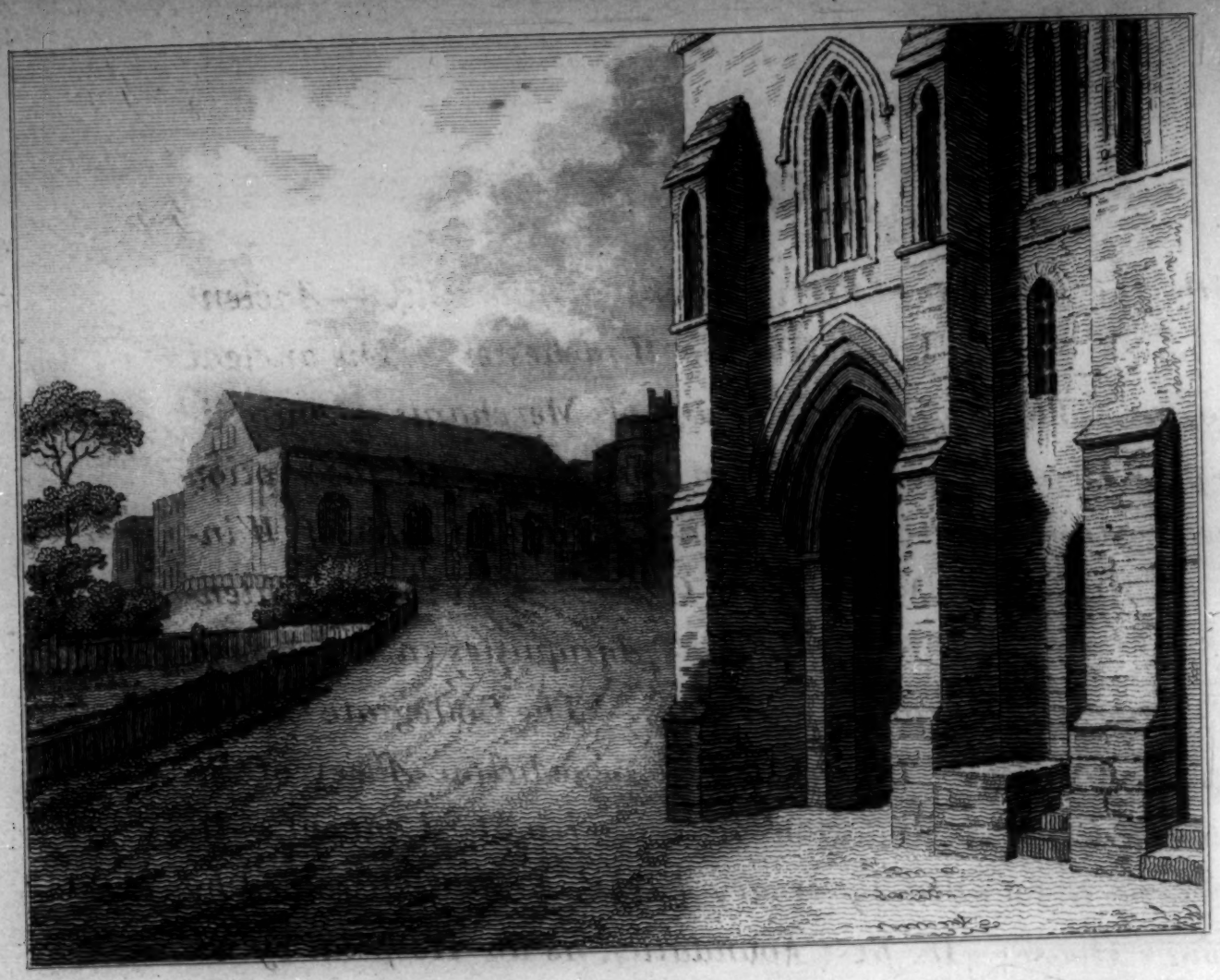
The north ſide contains the city arms, with the following names:—Thomas Brereton, John Childs, John Barton, John Barret, ſtewards.

Being arrived at the Weſt-gate of the city, we ſhall proceed down the High-ſtreet to its oppoſite extremity, pointing out as we proceed the ſeveral antiquities which at preſent exiſt, or that we can diſcover to have heretofore exiſted in it, as alſo the ſeveral ſtreets that branch from the ſaid High-ſtreet, north and ſouth, for the moſt part in ſtraight lines, down to the very walls of the city.

(1) This obeliſk, having been erected within the laſt 40 years, cannot be conſidered as in itſelf of any great authority. We have no difficulty, therefore, in adhering to the date we have aſſigned in the paſſage laſt referred to, and which is grounded on the moſt authentic MSS. as being that of the chief prevalence of the plague at Wincheſter, in oppoſition to the date which occurs on the obeliſk.

BRITISH MUSEUM

BRITISH MUSEUM



East View of West Gate.



North West View of the Cathedral.

## CHAP. VIII.

*West-Gate, with the adjoining Fortifications of the City.—Ancient Streets and Churches in the Upper Part of Winchester.—The ancient Jews Synagogue.—The Hall of the Guild of Merchants.—Antiquities there kept.—Defects in the modern Building, and Inscription there.—Ancient Streets and Churches in the Middle Part of Winchester.—The City Cross.—Magnificent Church of St. Mary Calendar.—Collegiate Church of St. Maurice.—Antiquities in the Lower Part of Winchester.—The Franciscan Friars.—The Collegiate Chapel and Carnary of the Holy Trinity.—The Benedictine Abbey of St. Mary.—History of the Foundation of that female Convent.—Its various Fortune.—Refounded by Henry VIII.—Finally dissolved by him.—St. John's House.—Its first Foundation as an Hospital by St. Brinstan.—Its second Establishment by John Devenish.—Its Dissolution by Henry VIII.—Its third Charitable Institution by Richard Lamb, Esq.—The present Assembly Room, &c.—Convent of the Dominicans.—The East-Gate.*

BEFORE we paſs through Weſt-gate, the pictureſque ruins of the city wall, intermingled with ſhrubs and aſh trees, on the north ſide, claim our attention. Not far from the aforeſaid gate we diſcover the ruins of a turret, which, with another of the ſame form, protected the intermediate ſpace of the wall, as far as what is called the Hermit's Tower, at the north extremity (1) The laſt mentioned we diſcover to have been a juliet or round tower. The ditch beneath this wall, and as far as the north gate, being immediately under the palace built by Henry II, was a ſtew for the king's fiſh. The prior of the cathedral was obliged to keep

(1) See Speed's Sketch of the City.

this conſtantly well ſtocked with fiſh, from the extenſive fiſheries of the monaſtery at Botley and elſewhere. (1) To anſwer ſuch a purpoſe, the ditch muſt have had grates extending acroſs it, at North-gate and at Weſt-gate. At the latter of theſe the waters ran out of the city ditch into the caſtle ditch. There is no doubt, that before the Conqueror's time the city wall and ditch continued on the ſouth ſide of the gate, in a ſtraight line, and in the ſame ſtile of building, with that on the north ſide, but a citadel being indiſpenſably neceſſary for his purpoſes, the ſame was here added to it, by which means the Roman angular form was deſtroyed at this ſouth weſt end, as was the caſe with the ſouth eaſt end ſoon after, from a ſimilar cauſe, viz. the erection of Wolveſey caſtle by biſhop De Blois. Adhering to the outſide of the gate are the remains of a Saxon chapel, called *St. Mary's in the Ditch.* (2) The eaſt end, conſiſting of a circular arch ſupported by Saxon pillars, and enriched with the wavy moulding, is, or was very lately, in tolerable preſervation. The main ſubſtance of the gate appears to be of the ſame date with the chapel, but the machicolation at the top of it, for throwing down burning and other deſtructive matter on the beſiegers immediately below, the grooves for the ſliding of the herſe or portcullis, the buſts, the ſhields inſcribed in quatrefoils, and in general the facing of the whole, is of a much later workmanſhip. Under the gate, on the ſouth ſide of it, is a dungeon, and over it part of a dwelling houſe. We are indebted to this lucky circumſtance for the preſervation of ſo much of the honours and ornaments of the city. Had it not been for the expence of indemnifying the proprietors of the tenement, this gate would have been ſacrificed by the unfeeling commiſſioners of the pavement, when they demoliſhed the others.

Having paſſed through the gate, we find, on the right or ſouth ſide, the preſent ordinary way up to the mount on which the caſtle and King's-houſe ſtand. This, however, was not the caſe formerly; nothing preſented itſelf

(1) "Prior S. Swithun, &c. De foſſato regis extra portam borealem ibidem cuſtodiendo, & piſcibus inſtaurandis ad commodum regis." Pat. anno 4, Edw. 1. ap. Gale, p. 7.

(2) *Stæ Mariæ de foſſato, extra port. occid.* Regiſt. Pontiſſar.

to

to the view of the ſpectator in that direction, but deep military ditches, lofty ſtone walls, and huge projecting towers. In order to paſs from the city into the caſtle, it was abſolutely neceſſary to go either through South-gate or Weſt-gate. Somewhere on the left or north ſide of the High-ſtreet, not far from the walls, ſeem to have ſtood the churches of *St. Peter Whitebread*, (1) and of *All Saints in the Vineyard*. (2) On the ſame ſide of the way, on the High-ſtreet itſelf, exiſted, until within theſe five years, the beſt modern houſe in the whole city, called *Weſt-gate Houſe*, belonging to the family of the Townſend's. It was taken down and ſold by piece-meal for want of a tenant, which was no ſooner performed, than many perſons preſented themſelves who would gladly have rented it. On the oppoſite ſide, immediately below the caſtle ditch, was an open ſpace. *Gar-ſtreet*, which firſt occurs on that ſide of the way, though only built half way down from the High-ſtreet, nevertheleſs appears to have contained four churches or chapels, *St. Mary's*, *St. Andrew's*, *St. Margaret's*, and *St. Paul's*. Nearly facing this, on the other ſide of the High-ſtreet, is *Staple Garden*, ſo called becauſe it was originally the garden of the palace in that neighbourhood, and afterwards became the ſtaple or market of wool, which was eſtabliſhed there, for this part of the kingdom, by Edward III. At the ſaid period proper warehouſes were built, and ſcales, weights, &c. provided for carrying it on, ſome part of which were to be ſeen on the ſpot at the beginning of the laſt century. (3) At preſent it has nothing to ſhew, except a few cottages, and the extenſive new gaol for the county, which is built upon

(1) *S. Petri de Albo Pane.*

(2) *Omnium Sanctorum in Vineis.*—N. B. The exiſtence and ſituation of the ſeveral churches or chapels, mentioned in the following ſurvey of the city, are chiefly aſcertained from the Epiſcopal Regiſters, from Truſſel's MSS. and from Title Deeds, which we have peruſed. In ſome inſtances, however, we have borrowed from Godſon's large Map of Wincheſter, or from certain probable conjectures, where no better authority was to be procured. We ſhall give a compleat liſt of theſe and of all other ſuch edifices which we have been enabled to diſcover, with the authorities on which their exiſtence reſts, in our Appendix.

(3) Truſſel ſays that the king's beam, &c. for weighing, was to be ſeen at the warehouſe in this garden when he wrote.

Mr. Howard's plan, and regulated according to his ideas. We come next to *Gold-ſtreet*, now called *Southgate-ſtreet*, becauſe it leads to the gate of that name. It lies on the ſouth ſide of the High-ſtreet, and, like Gar-ſtreet, was open towards the caſtle, containing the like number of churches, viz. *St. Mary Odes*, joining to South-gate, on the weſt ſide, *All Hallows*, or All Saints, a little higher up, on the ſame ſide, and thoſe of *St. Nicholas* and *St. Boniface*, not to mention *St. Clement's*, the remains of which are ſtill viſible, in the walls of the blackſmiths ſhop, at the interſection of St. Clement's with Southgate-ſtreet. Nearly oppoſite to the laſt mentioned ſtreet is *Jewry-ſtreet*. Here a great number of Jews reſided in the 12th and 13th centuries, and here they had their ſynagogue, (1) until the popular commotions, ſo frequent in thoſe ages againſt that devoted people, and, at laſt, the great ſlaughter of them, that was made by the barons, when they ſtormed and ſacked Wincheſter, in the reign of Henry III, (2) ſeem to have extirpated them out of this ancient metropolis. The modern name of the ſtreet is *Gaol-ſtreet*. In fact here ſtands the ancient part of the gaol, at preſent chiefly inhabited by the keeper, where alſo it is known to have ſtood as early as the reign of James I. The George inn, at the entrance of this ſtreet, is of a ſtill higher antiquity, having exiſted, on the ſame ſpot, as early, at leaſt, as the reign of Edward IV. There formerly ſtood in this ſtreet a church of *St. Michael*, (3) and another of *St. Margaret*, which latter was placed in the garden, juſt behind the chapel in St. Peter's-ſtreet.

The next ſtreet we come to lies on the right hand, and is now called after *St. Thomas*, but its ancient name was *Calpe-ſtreet*. The church itſelf, from which it receives its name, was not dedicated to St. Thomas, but to *St. Petrocus*, an ancient Britiſh or Welſh ſaint of the 12th century. We cannot help remarking that the adoption of the Britiſh ſaints by the converted Saxons, of which there are innumerable inſtances, beſides the

(1) "Ther is a ſtreate in Wincheſter that leadith right from the High-ſtrete to the North-gate, caullid the Jury, by cauſe the Jues did inhabit it, and had their Synagoge ther." Leland, Itin.

(2) Ibid. Dictum de Kenilworth.

(3) *S. Michaelis in Judaiſmo.*

preſent,

preſent, is a proof that the two nations, whatever political jealouſies they entertained of each other, certainly profeſſed the ſame religion. Another church, in the ſame ſtreet, bore the name of *St. Elphege*. At the junction of this with the High-ſtreet, on the eaſt ſide, ſtands *The Hall of the Guild of Merchants of Wincheſter*, which guild or ſociety is the moſt ancient inſtitution of that nature that does exiſt or is known to have exiſted in the kingdom, having been firſt incorporated by king Ethelwolph, father of Alfred the Great. (1) It is now vulgarly called *The Town Hall*, and though a modern building, contains, beſides the city archives, many curious articles of antiquity, engravings of which we have preſented to the public in our Miſcellaneous Plate, (2) ſuch as the original Wincheſter buſhel, given by Edgar, (3) a later buſhel, given by Henry VII, with other meaſures, both for quantity and length, given by the ſame or other princes, the ancient ſeals, &c. In the tower of this hall hangs the Curfew bell, which continues to ſound the time of extinguiſhing fires and lights, at eight o'clock in the evening, and of lighting them again at four in the morning, according to the ordinance of the Conqueror, which he firſt eſtabliſhed in this city, almoſt ſeven centuries and a half backwards. The preſent hall, which was rebuilt at the beginning of this century, is neatly fitted up in the inſide, and would not be an inelegant ſtructure on the outſide, were not the bold Tuſcan pillars, on which it ſtands, totally buried amidſt the vulgar ſhop windows and bulks which have been ſuffered to project between them. The front of it is ornamented with a large clock, extending into the middle of the ſtreet, the gift of ſir Wm. Paulet, and with an elegant ſtatue of queen Ann, preſented to the city by George Bridges, eſq. who was its repreſentative in ſeven ſucceſſive parliaments. We may form a conjecture concerning the political ſentiments

(1) Truſſel's MSS. (2) Vol. 1.

(6) We own this is no more than a preſumption. But, if there is no external mark that proves, there is none that militates againſt its claim to that high antiquity. We have poſitive proof that the ſaid monarch appointed the ſtandard meaſure to be kept here, and we have no ground on which to eſtabliſh even a conjecture that the ſame was renewed before the reign of Henry VII.

of

of the donor from the inſcription placed under the ſtatue, which is the following:—ANNO PACIFICO ANNA REGINA. 1713. (1)

A ſhort ſpace below Calpe-ſtreet is *Fleſhmonger-ſtreet*, (2) ſo called of old, becauſe here ſtood the chief ſhambles of the city. But theſe having been long removed elſewhere, the ſtreet has been named, from an ancient pariſh church of St. Peter, (3) which ſtood in the middle of it, *St. Peter's-ſtreet.* (4) On the ſite of the aforeſaid church of St. Peter ſtands the preſent Catholic chapel, and the houſe of its incumbent, called *St. Peter's-houſe.* Other churches which ſtood in this ſtreet were thoſe of *St. Michael*, *St. Martin*, and *St. Swithun.* Of theſe the firſt mentioned ſtood at the north end, on the bowling-green, and the laſt mentioned near the ſouth end, the foundations of which encloſe a garden that, from the term of *Good-begot*, or rather *God-begate*, which occurs in the title deeds of it, ſeems to have been included in the ample charter of privileges granted by St. Edward the Confeſſor to the cathedral priory. (5) The moſt ſhewy modern houſe amongſt the few that remain in this ſtreet, out of 140 houſes of which it once conſiſted, (6) is that built towards the ſouth end of it by ſir Chriſtopher Wren, for madame de Querouaille, ducheſs of Portſmouth, and favourite miſtreſs of Charles II, whoſe buſt appears in front of it, whilſt he himſelf was erecting the King's-houſe for his royal palace.

At length we arrive at a monument of antiquity that ſtill exiſts in the High-ſtreet, and which indeed is one of the few things of the ſame kind that has eſcaped deſtruction, namely, the City Croſs. This ſtands a little

(1) *Queen Ann in the peaceful year* 1713. This is the intended meaning of the inſcription, by which we learn that he approved of the peace, which one party ſo much applauded, and the other ſo much vilified. But according to the true lapidary ſtyle, this inſcription would convey the following ſenſe:—*Queen Ann dedicates this ſtatue to the year of peace.*

(2) *Via Carnificum.* (3) *S. Petri de Macello.*

(4) In the front of St. Peter's-houſe is the following inſcription, which appears to have been placed by its religious and bountiful builder, Roger Corham, eſq.—THIS IS ST. PETER'S STREET. (5) Rudborne, Hiſt. Maj. l. IV, c. V.

(6) The Petition of the City to Henry VI. Anno Reg. 30. In Turri Lond.

below

below the ſtreet laſt-mentioned, on the ſouth ſide of the High-ſtreet. Not only the magnificent Gothic arch-work, in three diſtinct ſtories, remains entire, but the croſs itſelf is exalted over it, at the top of an ornamented ſhaft. (1) The preſent monument does not appear to have ſuffered any material injury, except from the corroding tooth of time; a circumſtance that occurs in few ſtructures of this nature in other cities. Croſſes were erected, in ancient times, for a variety of purpoſes, but the general intent of ſuch as, like this, were erected in market places, was to pay a public homage to the religion of Chriſt crucified, and to inſpire men with a ſenſe of morality and piety amidſt the ordinary tranſactions of life. We diſcover that the croſs before us, when perfect, was exceedingly light and elegant. From the ſtyle of its architecture it appears not to be more ancient than the reign of Henry VI, who, as we learn, inſtituted *a Fraternity of the Holy Croſs*, as it was called, which erected many ſtructures of this nature in different parts of the kingdom. (2) The figure, in the canopied niche, is that of a young man, in the Roman dreſs, with ſhort hair, and the breaſt uncovered, bearing a palm branch, the ſure token of a martyr, in his right hand, and in his left, a ſmall ſquare maſs, which, in its original perfect ſtate, might have repreſented a book, or the model of a church, or, in ſhort, a variety of other things. This ſtatue has hitherto paſſed for that of St. John the Evangeliſt, (3) but it wants the appropriate emblems of this ſaint. (4) It is much more probable, that it was intended for St. Laurence, the Roman martyr, the patron of the church cloſe to which it ſtands, or St. Amphiballus, the Britiſh martyr, to whom the cathedral was once dedicated. We are to obſerve, that this ſtatue formerly ſtood on the ſouth ſide of the croſs, to the obſcurity of which ſituation we are probably indebted for its preſervation,

(1) This ſhaft was much more ornamented formerly than it is at preſent. In our Miſcellaneous Plate, vol. 1, we have endeavoured to reſtore it to what we have reaſon to believe was its exact original appearance.

(2) Camden's Britannia, Berkſhire. (3) See Wavel's Hiſtory, vol. 1, p. 227.

(4) Viz. a chalice in the left hand, with a ſerpent iſſuing out of it, and the right raiſed up in the action of benediction.

ſervation, when thoſe on the three more expoſed ſides were demoliſhed. At length, within the memory of many inhabitants now living, this figure was removed to the niche on the weſt ſide, where we ſtill behold it. We have already mentioned the gratitude which is due, not only from antiquaries, but alſo from the citizens at large, and will continue to be due from poſterity, to thoſe ſpirited individuals, who, when the croſs was clandeſtinely ſold to the late Mr. Dummer, and ſcaffolds were erected to take it down, in order to remove it to the grounds at Cranbury, roſe in defence of this their ancient monument, and effectually preſerved it for the honour and ornament of their city. (1)

It appears that in ancient times the ſpace was open between the croſs and the pariſh church of St. Laurence, which is now ſo hidden by houſes that are built around it, as hardly to be viſible. The ſaid church is the mother church, being probably the firſt built pariſh church in the city; hence the biſhop takes poſſeſſion of his dioceſe by making a ſolemn entry in this little edifice. With diligent ſearching, however, the church door may be found near the entrance of *Great Minſter-ſtreet*, in which formerly there was alſo a church of *St. Martin*. The ſaid ſtreet paſſing along the end of the Square, the ſite, as we have often remarked, (2) of William the Conqueror's palace, leads to a ſtreet, behind the cloſe or ancient cloiſters, now called *Simmond's-ſtreet*, from an hoſpital built therein by a mercer of that name, for the ſupport of ſix old men, three boys, and one woman. It was erected in 1607, and is inſcribed on its front *Chriſtes Hoſpital*, though it is more generally called, the Blue Coat Hoſpital, from the colour of the clothes which the men and boys wear who belong it. Theſe exhibit the faſhion of the dreſs prevalent amongſt the ordinary people at the period of this foundation, viz. the reign of James I.

Proceeding from the croſs down High-ſtreet, on the right hand, we immediately enter into a piazza, of a conſiderable extent, called the *Pent Houſe*. On the left hand ſide of the way is the ancient *Pariſh-*

(1) Vol. I, p. 449. (2) Ibid. p. 188. Vol. II, p. .

*ment,*

*ment,* now called *Parchment-ſtreet.* In this was a church of *St. Martin,* and another of *St. Laurence.* Here alſo, at the upper end of the ſtreet, on the eaſt ſide of it, ſtood Clobery-houſe, belonging to the general of that name, in the reign of Charles II, who was ſo greatly inſtrumental in bringing about the Reſtoration. (1) By the Saxon doorway, which is almoſt all that is left of this habitation, it appears to have been of high antiquity. On the ſite of it is at preſent erected a noble and commodious Hoſpital for the county of Hants, which hoſpital, as in its former ſituation it was the firſt eſtabliſhment of that nature out of the metropolis, ſo it has never been ſurpaſſed, in any other county, for the abilities of its medical attendants, or the comforts, in other reſpects, of its ſuffering inhabitants. In the ſaid ſtreet ſtands a ſmall Meeting-houſe, belonging to the Diſſenters of Wincheſter. Below Parchment-ſtreet, nearly oppoſite the centre of the Pent-houſe, ſtood the pariſh church of *St. Mary Kalendar,* which was ſo large and elegant as to have once formed the principal ornament of the High-ſtreet. (2) It ſeems to have been neglected ſoon after the Reformation, as it ſtood unroofed in the reign of James I. (3) Inſtead of being repaired, it was taken down, and the pariſh united with that of St. Maurice.

A little beyond the Pent-houſe, on the ſame ſide of the way, we come to a ſhort ſtreet, leading into the great church-yard, the ancient name of which we have not been able to diſcover. It is now called *Market-ſtreet,* from its joining to the new fabric, built for keeping the markets in, when they were removed thither in 1772. Some years ago, in digging at the ſouth end of this ſtreet, and the eaſt end of the Square, the workmen met with the foundation of a tower of prodigious ſtrength. This probably made part of the Conqueror's palace, ſo often mentioned. Oppoſite to the above-mentioned ſtreet, to the north, is the ancient *Shulworth-ſtreet,* now called *The Upper Brook,* from a ſmall canal which flows along the greater part of it. At the interſection of this with St. George's-ſtreet, oppoſite the blackſmith's ſhop, are the foundations of an ancient

(1) See vol. 1, p. 420. (2) Truſſel's MSS. (3) Ibid.

church, probably that of the ſaint juſt mentioned. In theſe are ſeen, worked into the wall, two Druidical ſtones. A third, which belonged to the ſame group, and was probably the Cromlegh or altar ſtone, is now removed into St. Peter's-ſtreet. In this ſtreet alſo was a church of *St. Swithun*. Near the ſame, being probably that which interſects the Upper and the Middle Brook, was *Wode-ſtreet*, which contained the churches of *All Hallows* and *St. Martin*. Lower down, on the ſouth ſide of the High-ſtreet, is the church of *St. Maurice*, which, though now mutilated of one of its iſles, is, without queſtion, the moſt oſtenſible pariſh church in Wincheſter. In fact, it was formerly collegiate, having a congregation of regular clergy attached to it, under a ſuperior, by the name of *The Prior and Brethren of St. Peter*, (1) who of courſe performed there the whole divine office, in the ſame manner as was done by the monks in the cathedral. The porch, though much obſtructed and concealed by mean bulks and ſheds, gives proof of elegant Saxon workmanſhip. The church itſelf, however, where it has not been modernized, exhibits the ornamental Gothic, particularly the great eaſt window. Nearly oppoſite to this church, on the left hand ſide of the way, is *Wongar-ſtreet*, now called *The Middle Brook*. In this ſtood the church of *St. Pancras*; what, however, principally diſtinguiſhed it, between the 14th and the 16th centuries, were the church and convent of the Franciſcan or Grey Friars. (2) Theſe were dedicated in the name of the founder of that order, St. Francis of Aſſiſium, (3) who eſtabliſhed the ſame in 1200, upon the baſis of the moſt abſolute poverty and mortification that it is poſſible to imagine. Certain friars of this order, with B. Agnellus, of

(1) Regiſt. Wykeham.

(2) Lowth, Truſſel, Parkinſon, in his *Anglo Minorita*, and former writers in general, miſled by Leland, who viſited Wincheſter ſoon after the ſuppreſſion of the religious houſes, place this convent at Eaſt-gate, where the Dominicans houſe ſtood, and fix the latter ſomewhere at the north ſide of the city, without aſcertaining its actual ſituation. But theſe and all other ſuch authorities muſt yield to the deeds of the college, upon which both the convents were ſettled at the diſſolution of religious houſes, and which continue to poſſeſs them at the preſent day. Theſe deeds aſcertain the ſituation of the convents in the manner here deſcribed.

(3) Monaſticon. Harpsfield. Speed.

Piſa,

Piſa, at their head, (1) arrived in England in the year 1220, where they were kindly received by Henry III, who, amongſt other ſettlements, gave them a convent in this his favourite city. (2) Conſiderable parts of this being built of ſmooth black flints, neatly laid, exiſted in the laſt century. (3) At preſent we can barely trace the foundations of the church, in the great garden between the Upper and the Lower Brook, which formed the incloſure of this monaſtery, and is itſelf built entirely of ſuch ſmooth flints. In the ſaid church was buried Edmund of Woodſtock, the good earl of Kent, (4) after he had been beheaded before the caſtle-gate, in the manner we have related. (5) The value of this convent and incloſure, at the diſſolution of ſuch eſtabliſhments, was deemed to be 13s. 4d. and was beſtowed upon the college of St. Mary. Near the ſaid convent was *Ruel-ſtreet*, being probably the lane which now unites together the Upper and Lower Brook. It was ſo called from the chapel which ſtood in it of St. Ruel or Rouold, by contraction from Rumbold. At preſent Wongar-ſtreet is chiefly remarkable for the general Poor-houſe, which has lately been eſtabliſhed in it. (6) *The Lower Brook*,

(1) Monaſticon. Butler. (2) Harpsfield. Speed. Parkinſon.
(3) Truſſel's MSS. (4) Ibid. Parkinſon. (5) Vol. 1, p. 283.
(6) We have reaſon to believe that this houſe is conducted with as much humanity and propriety as is poſſible in ſuch an inſtitution, but we have three invincible objections to the prevailing mode of huddling a vaſt number of poor people together, of all ages, ſexes, and deſcriptions. The firſt is, that it inflicts the moſt ſevere puniſhment our laws are acquainted with, next to that of death, namely, hopeleſs captivity, and that in the worſt of company, upon many perſons, whoſe only fault is their poverty. Our ſecond objection is, that it deſtroys the eſſential relations of nature between parents, children, huſbands, wives, &c. When a whole family is removed by an unfeeling pariſh into this general depoſitory of human miſery, the child no longer is dependant upon its parents for its ſubſiſtence, it no longer eats and drinks and works and prays at their command, but at that of the maſter or miſtreſs, whoſe orders the parents themſelves are obliged to obey. In theſe circumſtances it will not be ſurpriſing if the child ſtrikes or ſpits upon the authors of its being. Laſtly, experience proves that to collect a great number of perſons, eſpecially poor children together, without that attention and thoſe precautions which cannot be expected in a poor-houſe, is to extend the ſphere of moral infection. The wicked will not be reclaimed by the innocent; on the contrary, they will

*Brook*, which is the next ſtreet on the ſame ſide of the way, was anciently called *Tanners-ſtreet*. In this were the churches of *St. Mary* and of *St. John's in the Ivey*. From this ſtreet proceeded another, firſt in an eaſtern, and then in a ſouthern direction, named in ancient times *Buck-ſtreet*, now *Busket-lane*. Even this obſcure paſſage had two churches in it, *St. John's of the Latin-gate*, and *All Hallows*.

Having proceeded down the High-ſtreet, a little below the Lower Brook, we find it contracted by a range of buildings on its ſouth-ſide, the moſt conſiderable of which is the city gaol. Here ſtood the neat collegiate church of the Holy Trinity, founded and endowed by Roger, John, and Richard de Inkpen, (1) rich citizens of Wincheſter, in the eleventh century, (2) for a warden and a certain number of prieſts, (3) as a chantry and general charnel houſe for the city. (4) The charnel houſe, where the bones were kept, was beneath the chapel, ſo that it was neceſſary to go up a flight of ſteps to enter into it.

The aforeſaid chapel ſtood on the north ſide of the abbey church of St. Mary. (5) This was the moſt ancient and the moſt conſiderable religious eſtabliſhment in Wincheſter, after the cathedral priory, and the abbey of St. Grimbald or of Hyde. It was founded for Benedictine nuns, with the help of her huſband, by Alſwitha, queen to Alfred the Great, and here, upon his demiſe, ſhe paſſed the years of her widow-

will imitate them in their own evil habits. There are, however, it muſt be owned, two advantages to be weighed againſt theſe inconveniencies. One is, that this ſummary mode of providing for the poor is a great ſaving of time and trouble to overſeers. The other is, that the poor themſelves, being intimidated by the proſpect of a poor-houſe priſon, will almoſt periſh before they apply for parochial relief.

(1) Charters apud Gale, p. 12. Truſſel. Leland.—"Ther is a fair chapelle on the north ſide of S. Mary Abbay chirch, in an area therby; to the wich men entre by a certen ſteppes. Under it is a vault for a carnarie." Itin. vol. III, p. 99, 100.

(2) We have aſſigned this date, as we alſo did in our firſt volume, p. 196, on the authority of Truſſel; but we are much inclined to doubt, from the date of the charters in the Tower, cited by Gale, whether this foundation is more ancient than the reign of Edward II.

(3) Lowth, Life of W. W. p. 69. Leland. (4) Truſſel's MSS.

(5) Leland ut ſupra.

hood

hood under the religious veil, with ſuch exemplary virtue and piety, that her name was afterwards inſerted in the liſt of ſaints. Her body, however, was not buried here, but at the New Minſter. (1) The church of this abbey, which was afterwards called *The Nunnaminſter*, and appears to have been furniſhed with a high tower, was conſecrated by archbiſhop Plegmund in honour of the Bleſſed Virgin Mary. (2) The perſon, however, who conferred the greateſt diſtinction upon this royal foundation was Edburga, grand daughter of the foundreſs, and daughter of king Edward the Elder. This princeſs from her very infancy gave ſigns of her preference of a retired and devout life to all the pomp and pleaſures of the world. (3) Hence being permitted by her father to follow her pious calling in this abbey of St. Mary, ſhe became a model of every Chriſtian virtue to her religious ſiſters, and particularly of humility, inſomuch that it was her cuſtom to riſe from her bed privately in the night in order to perform the moſt menial offices of the houſe, and in particular to waſh the clothes of the other nuns, who for a long time were unable to diſcover by what means this was effected. (4) She was afterwards choſen abbeſs of her monaſtery, in which office ſhe continued until her death, which took place in the year 960. Her body was interred in the church of her abbey, (5) though a portion of it was afterwards tranſlated to Perſhore, (6) and ſhe herſelf was honoured as a ſaint, (7) and as the ſecondary patroneſs of this her convent. (8) For the better ſupport of this abbey, which does not appear to have been originally well endowed, king Edmund, brother to the above-mentioned holy abbeſs, ſettled upon it a toll to be collected of all merchandize paſſing by water under the city bridge, or by land under the eaſt gate. (9) Notwithſtanding this reſource, the

(1) Rudb. Hiſt. Maj.

(2) "Archiepiſcopus Plegmundus enceniavit in Wintoniæ urbe arduam turrim quæ tum noviter fundata fuerat in honore Genetricis Dei Mariæ." Nobilis. Ethelward. Chronic. l. IV.

(3) Gul. Malm. De Reg. & De Pontif. Surius. (4) Ibid.

(5) "Cujus corpus Wintoniæ requieſcit apud Nunnaminſter ſine fallacia." Annal. Wint. an. 901. (6) Gul. Malm. (7) Martyrolog. Anglic. Junii 15.

(8) Harpsfield. Speed. (9) Truſſel's MSS.

abbey

abbey had fallen into great poverty and decay in the time of king Edgar, when our zealous biſhop St. Ethelwold, undertook to reſtore, and, in a manner, to found it anew, which he performed in the moſt ample manner, (1) at the ſame time regulating its diſcipline and religious obſervances, according to the new Benedictine concordate, lately ſettled and publiſhed by himſelf and St. Dunſtan, in this city. He at the ſame time appointed a venerable and experienced religious woman, by name Etheldred, to be the ſuperior of this abbey, in order to carry his plans into execution. Henceforward this houſe became the reſort of many Weſt Saxon ladies of royal or noble parentage. In 992, the abbey of Rumſey being expoſed to the fury of the Daniſh ravager, Swayne, the religious inhabitants of it, amongſt whom was St. Elfleda, another daughter of king Edward the Elder, together with their abbeſs Elwina, fled to this city for refuge, (2) and were, of courſe, received and entertained by their religious ſiſters of St. Mary's abbey. Here alſo the illuſtrious and pious princeſs Matilda, daughter of St. Margaret, queen of Scotland, and the direct deſcendant of Edmund Ironſide, was educated, and here ſhe put on the religious veil, though without making the uſual ſolemn vows, (3) when, at length, ſhe was reluctantly forced by her father, Malcolm, king of Scotland, backed by the counſel of St. Anſelm, to give her hand in marriage to Henry I. (4) About this time we diſcover that Alicia was abbeſs of this houſe, whoſe predeceſſor's name was Beatrix. (5) In that ſolemn proceſſion which took place from this city, to conduct the empreſs Maud into it, we have remarked, that the nuns of this abbey marched out together with the other religious and dignified perſons, who then reſided here. (6) The fact is, this was to them an occaſion not only of public, but alſo of private joy; the ſaid empreſs being the daughter of their friend and companion, Maud, the good queen, as ſhe was emphatically named. Being diſappointed, however, in the

(1) Rudb. Hiſt. Maj. (2) Capgrave, in Vit. Elf.
(3) Will. Malm. De Reg. l. v. Mat. Paris. (4) Ibid.
(5) Annal. Wint. an. 1084. (6) Vol. 1, p. 212. ex Chron. Gervas Dorob.

hopes

hopes of peace, which they and the nation in general entertained, in conſequence of the interview on Magdalen downs, theſe nuns were amongſt the firſt of thoſe who experienced the horrors of the civil war, that broke out in this city. For their houſe being compleatly commanded by the biſhop's new-built caſtle of Wolveſey, the garriſon of the latter threw their wild fire, of which they made ſo fatal a uſe in this war, with ſuch effect upon it, as entirely to reduce it to aſhes. (1) We may be aſſured that Henry II, or Fitz-empreſs, befriended theſe ladies, and aſſiſted them in reſtoring their abbey to its ancient ſplendor. We have poſitive proof of the regard which his grandſon, Henry III, had for this venerable eſtabliſhment, it being his pleaſure, that its ſucceſſive abbeſſes ſhould be ſolemnly preſented to him in the caſtle, upon their election, whom he was accuſtomed to receive in the moſt gracious manner. In 1265, the abbeſs Agnes dying, Euphemia, a nun of the ſame houſe, was choſen to ſucceed her, and was the ſame day graciouſly received by the king, who was then reſiding at Wincheſter. (2) In 1270, Euphemia, having reſigned her office with her life, Lucia, who had been prioreſs of the convent, was elected in her place, and being preſented at the caſtle was received by Henry with his uſual kindneſs. (3) The ſame prince reſpected the ſanctity of this place, when one of his miniſters, Stephen de Segrave, againſt whom he was greatly incenſed, fled hither for refuge. (4) But though this renowned abbey was exempt from ordinary civil, it was not free from ordinary eccleſiaſtical juriſdiction. In 1274, a viſitation of it was performed, as likewiſe of the cathedral priory and of Hyde-abbey, by Boniface, archbiſhop of Canterbury. (5) In 1271 we find that it was in like manner viſited by Nicholas de Ely, the diocеſan biſhop. (6) It appears alſo that our illuſtrious prelate Wykeham viſited in perſon this, as well as the other religious houſes of his dioceſe; (7) nor was he forgetful of it in his laſt will, bequeathing to the abbeſs of it five marks, and to each of the nuns 13s. 4d. (8)

(1) Gervas. Dorob. Truſſel.
(2) Annales Wintonienſes, ad dict. an.
(3) Annal. Wigorn. ad dict. an.
(4) Flores Hiſtor. Weſtmon.
(5) Annal. Wint. ad dict. an.
(6) Annal. Wigorn. ad dict. an.
(7) Regiſt. Wykeham, apud Lowth, Life of W. W. p. 69.
(8) Teſtam. W. W. ap. Lowth.

When

When this convent had ſubſiſted ſix centuries and a half, eminent for the regularity and piety of its inhabitants in general, as well as for the rank and birth of many amongſt them, it was on a ſudden involved in that general proſcription of all ſuch monaſteries as were under the yearly value of 200l. the revenues of this amounting only to 179l. 7s. 2d. per ann. (1) This was done under pretence that ſtrict regularity and conventual diſcipline could not be obſerved in the poorer monaſteries, (2) whereas the real reaſon obviouſly was that the profligate Henry and his abandoned courtiers did not think the moment was yet arrived for attacking the grand monaſteries, which were powerful by their influence and connections, and had ſuperiors, who were honoured with ſeats in parliament. At this time dame Elizabeth Shelly was abbeſs of this convent, conſiſting of 21 nuns, (3) beſides ſervants. Being a woman of great talents and ſpirit, ſhe found means for the preſent to avert the ſtorm, and actually obtained letters patent, under the king's private ſeal, dated Auguſt 27, 1536, by which her abbey was new founded with all its property and privileges, except the valuable manors of Allcanning and Archefount, in Wiltſhire, which were alienated in favour of lord Edward Seymour viſcount Beauchamp, and lady Ann his wife, (4) and ſhe the ſaid

(1) Monaſticon. (2) 27 Hen. VIII, c. XXVIII. (3) Lowth, p. 69.

(4) In our firſt volume we have intimated that the abbeſs and convent purchaſed the favour of the then lord Beauchamp and his lady, by a *voluntary* ſurrender to them of their lands in Wiltſhire, which lay exceedingly convenient for their uſe. But the author of the Monaſticon ſeems to be better founded in aſſerting that Henry arbitrarily gave them away, which leaves the motives of his new founding this abbey quite in the dark. The author's words are theſe :—"In this caſe the king favoured thoſe nuns, as Polyphemus did Ulyſſes, preſerving them to be laſt devoured. Yet were they obliged to purchaſe that ſhort relief at a dear rate; for it coſt them the manors of Archefount and Allcanyng, &c. which that inſatiable monarch wreſted from the poor nuns, to ſave them at that time from deſtruction. And it is very well worth obſerving, that his pretence for ſuppreſſing of all the monaſteries that were under the yearly value of 200l. and of this amongſt them, was, that they were too poor to ſubſiſt decently and perform the ſervice of God honourably, and yet he made this poorer than it was before, in order to ſpare it. Perhaps he had ſome private reaſon to oblige Anne the wife of Edward Seymour, viſcount Beauchamp, on whom he beſtowed thoſe manors, for it is well known that many church lands were made the reward of complying with his abominable luſts." Stephens, Monaſticon Anglic. folio. vol. 11, p. 532.

dame

dame Shelly was appointed to be abbeſs of the new founded convent. (1) By virtue of this charter, the peculiar exerciſes of the monaſtic life continued to be followed in this houſe, after all the other convents in Wincheſter were ſuppreſſed, not only thoſe of the poorer ſort, but alſo the grand priory of St. Swithun and Hyde-abbey. At length, Henry being weary of this indulgence, or, what is more probable, ſome of his courtiers being impatient for the remaining ſpoils of this eſtabliſhment, his agents had recourſe here to their uſual arts for forcing the ſuperiors of convents into a ſurrender, where they could not be perſuaded to do the ſame voluntarily. (2) In conſequence of theſe, St. Mary's-abbey at length fell in its turn, after it had ſubſiſted four years by virtue of the new charter. The abbeſs and eight of her nuns had ſmall annuities granted them; the reſt of the community were totally unprovided for. (3) Dame Shelly continued to reſide in this city, and it appears that ſhe had not loſt all hopes of ſeeing her convent once more eſtabliſhed, as ſhe made the preſent of a ſilver chalice, which probably ſhe had ſaved from the ſacrilegious wreck, to the college of this city, on the expreſs condition that it ſhould be given to St. Mary's-abbey, in caſe it was ever reſtored. (4) Conſiderable remains of this venerable fabric exiſted at the beginning of the laſt century, which teſtified its extent and magnificence. (5) At preſent nothing is left of it except its name of *Abbey*, by which the whole circumference of its incloſure is ſtill called, and a ſmall heap of ſtones in a garden where the church ſeems to have ſtood, the reſt of the materials having been employed in erecting a modern manſion-houſe, lately the property of Wm. Peſcod, eſq. and now belonging to Thomas Weld, eſq.

(1) See the ſaid charter. Monaſticon, Append. n. CLXXV.

(2) See Collier's Ecc. Hiſt. vol. II, p. 154 & deinceps. Dugdale's Hiſt. of Warwickſhire.

(3) The lady abbeſs, Elizabeth Shelly, had 4l. per ann. allowed her. Agnes Bagecroft and Mary Martin each 4l. Cecily Gaynesford, Chriſtiana Cuffe, Edburga Stratford, Faith Welbeck, Johanna Crers, and Dorothy Ringwood, each of them 2l. 13s. 4d.—The learned author who furniſhes this liſt, inſinuates the cauſe why the two firſt mentioned private nuns were made equal in their penſions with the abbeſs, viz. on account of their having been ſubſervient to the meaſure of the commiſſioners in procuring the ſurrender. Monaſtic. Ibid.

(4) MS. (5) Camden's Britannia, Hampſhire.

Behind the abbey incloſure, is Colebrook-ſtreet, where, until of late years, ſtood a pariſh church, under the name of *St. Peter's Colebrook.* The ſaid ſtreet ſeparated the premiſes of the convent from thoſe of Wolveſey. In the front of the abbey, at the eaſt end of the aforeſaid city gaol, are ſome houſes, which ſtand on the ſite of the ancient church of *St. Mary of the Linen Web.* (1)

On the north ſide of the High-ſtreet, directly oppoſite the ſite of the laſt-mentioned church, ſtands the ancient and intereſting ſtructure called St. John's Houſe. It ſeems plain from Leland, that this was originally founded, as an hoſpital, by St. Brinſtan, (2) who died biſhop of Wincheſter, in the year 934, and who was remarkable for his charity to the poor, a conſiderable number of whom he was accuſtomed to attend every day and ſerve in perſon. (3) There is ſome reaſon for ſuppoſing that this eſtabliſhment afterwards became the property, or fell under the adminiſtration of the Knight Templars. (4) What ſeems clear from the account of our Wincheſter antiquary is, that in the year of their ſuppreſſion, (5) when all their property in this city and elſewhere fell into the king's hands, a rich and charitable citizen and magiſtrate of Wincheſter, John Deveniſh, obtained permiſſion of the reigning monarch, Edward II, to refound it, as an hoſpital, on the following plan. It was inſtituted " for the ſole relief of ſick and lame ſoldiers, poor pilgrims, and neceſſitated way-faring men, to have their lodging and diet gratis there, for one night or longer, as their inability to travel might require." Sufficient funds were eſtabliſhed

(1) MS. (2) " Hard by is a fair hoſpital of St. John, wher pore ſyke people be kept. Ther is yn the chapelle an ymage of St. Brinſtane, ſumtyme biſhop of Wyncheſtre, and I have redde that St. Brinſtane foundid an hoſpitale yn Wincheſtre." Leland, Itin.

(3) Rudb. Hiſt. Maj. l. III, c. VIII.

(4) Truſſel's MSS.—N. B. One of our ſtreets, near the preſent market-houſe, was called *Temple-ditch,* which ſeems to argue the exiſtence of a houſe of that military order ſomewhere thereabout.

(5) Truſſel's MSS.—It is true this writer refers this foundation by Deveniſh to the year 1289, and the reign of Edward I, but then it is to be obſerved that he places the ſuppreſſion of the Templars immediately before it, in the ſame year 1289. The fact is, nothing can be more confuſed and erroneous than his chronology in general.

by

by the founder for the maintenance of theſe poor, and beds and other neceſſaries provided for them. The whole was put under the adminiſtration of the city magiſtrates. Hence the mayor for the time being iſſued billets in favour of thoſe perſons whom he judged to be fit objects of this charity. (1) It ſhould ſeem that this houſe, from the time we have been ſpeaking of, beſides its purpoſe of an hoſpital, had been alſo applied to that of a public hall, as our author cites a city ordinance, of almoſt equal date with its inſtitution, appointing a public ſupper to be made for the members of the corporation and their wives, on the Sunday evening next after the feſtival of its patron, St. John the Baptiſt, in memory of John Deveniſh, its founder, for the benefit of which ſupper the new mayor and he who then went out of office were each of them to contribute two fat capons. (2) In the reign of Henry VI Richard Deveniſh, a deſcendant of the above-mentioned John, added a new foundation to the former, for the more frequent performance of divine ſervice in the chapel of this hoſpital. (3) At length that wide-waſting deſolation, which in the reign of the eighth Henry ſwept away almoſt every kind of property that the latter found devoted to pious or charitable purpoſes, put a final period to the beneficent and uſeful eſtabliſhment of the Deveniſhes, which, from its particular inſtitution for the relief of lame ſoldiers, we might expect would have been ſpared on motives of policy. In a word, not only the permanent funds for the ſupport of the hoſpital were ſeized upon and laviſhed away on ſome unworthy court paraſite, but alſo the building itſelf and the poor beds and other furniture belonging to it, were confiſcated to the king's uſe. The corporation, which, on this occaſion, muſt have loſt much

(1) Truſſel's MSS.

(2) Ibid.—Our author ſays that the ſupper which he ſo particularly deſcribes was kept up in his own time. Hence we learn that the time of changing the mayor was Midſummer-day, and that the ladies partook of the mayor's feaſt as late as the reign of James I.

(3) It might ſeem from the account of Truſſel that there was no prieſt or chapel annexed to the hoſpital before the reign of Henry VI. But the latter is mentioned in the epiſcopal regiſters long before that period, and the ſtyle in which it is built proves it to be more ancient than that reign by near two centuries.

other property beſides this, was obliged to ſubmit to the ſacrilegious ſtorm, as moſt other corporations were, whether religious, literary, or civil. In the end, however, they obtained to have the bare walls of their houſe reſtored to them, (1) to ſerve as a public hall for holding the elections of their officers, and as a magazine for the uſe of the city, together with *ſome few of the beds*, (2) for certain poor individuals, who were probably ſupported by private charity. In the reign of queen Mary, St. John's-houſe became, for a third time, a charitable foundation, but upon a different plan from the eſtabliſhment either of St. Brinſtan or of Deveniſh; in ſhort it was endowed by Richard Lamb, eſq. in 1554, for the ſupport of ſix poor widows of citizens, each of whom has a ſeparate apartment, in a court, on the north ſide of the main building, the whole being under the patronage and direction of the mayor for the time being. (3) The ancient part of this ſtructure is ſtill applied to the uſes of the corporation. The principal chamber forms a noble hall, for public feaſts, muſic, and aſſemblies, being 62 feet in length, 38 in breadth, and 28 in height. This was made and fitted up in an elegant ſtyle, with the other offices of the houſe, chiefly by the benefaction of Colonel Bridges, the proprietor of Avington, whoſe portrait is ſuſpended in the ſaid chamber. (4) Its principal ornament, however, is that inimitable original picture of king Charles II, in his royal robes and at full length, painted by ſir Peter Lely, and preſented by that monarch to the corporation, when he became a member of it, and had fixed upon this city for the ordinary place of his reſidence. In the adjoining room, called the council chamber, are ſeen the City Tables, ſo diſgraceful, for their numerous and revolting errors, (5) to a place, that has at all times been connected with literature; as likewiſe a liſt of the Mayors of Wincheſter, from the year 1184, down to the preſent time. (6) In the duſt hole, near the apartments of the widows, amongſt other curious antiques, is ſeen the figure of St. John the Baptiſt's head in the diſh, being the buſt of the holy

(1) Truſſel's MSS. (2) Ibid. (3) Charter of queen Eliz.
(4) He left 800l. for this purpoſe. (5) See Appendix. (6) Ibid.

patron

patron of the houſe which formerly ſtood over the principal door-way. The ancient chapel of the hoſpital is now made uſe of for the public free ſchool.

Leaving St. John's Houſe and Chapel we come next, on the ſame ſide of the way, to *Eaſtgate Houſe*. Here formerly ſtood the church and convent of the *Dominicans*, or Black Friars. (1) This order, which was firſt eſtabliſhed by St. Dominic in the ſouth of France, about the year 1215, was introduced into England, by our biſhop, Peter de Rupibus, (2) in 1221, who, in 1230, beſtowed upon them a convent, with all its appurtenances, in this his epiſcopal city. (3) The conveniency of this ſituation, in the principal ſtreet, and the Elyſian beauty of the incloſure behind it, on the banks of the river, were the cauſes why this Friary, at the diſſolution, was rated higher than the other three, being valued at twenty ſhillings per annum.

We are now arrived at the ſpot, where the Eaſt-gate, until of late, formed the preciſe boundary of the city, but which, with moſt of the other monuments of its ancient dignity and greatneſs, was taken down by men who had not the taſte to perceive what conſtitutes the real ornaments and importance of Wincheſter.

(1) We have mentioned that Leland aſcribes this ſituation to the Grey Friars. His authority ſeems to have miſled even Dugdale, who, in conſequence of this miſtake, aſſerts in his Baronetage that Edmund earl of Kent was buried here.

(2) Monaſticon. Anglic.

(3) Harpsfield, Ecc. Hiſt. Godwin, De Præſul. Speed.

CHAP.

## CHAP. IX.

*Derivation of the Word* SOKE.—*Extent of it.—Streets in the nearer Part of it.—St. Giles's Hill.—The famous ancient Fair held upon it.—View from thence of Magdalen Hill.—Remarkable Events that have there taken Place.—Hospital of St. Mary Magdalen.—The Founder of it discovered.—The Series of its History.—Its late Destruction.—Brief Account of other Antiquities, to which the Roads, visible from St. Giles's Hill, conduct.—Hempage Woods.—Tichborne House.—Marwell.—Porchester.—Letley Abbey.—Beaulieu Abbey.—Stoneham.—Merden Castle.—Rumsey Abbey.—Silchester, &c.—Survey of the remaining Part of the Soke.—Bub's Cross.—Waley-ſtreet.—Winnal.—Bourne Gate.—North Wall of the City,—Ancient Form of the same.*

THE Eaſt-gate and the adjoining city wall, on both ſides of it, had the main arm of the river Itchin for its military foſs. This, as we gather from the above-mentioned charter of king Edmund, to his ſiſter Edburga and her abbey of St. Mary, (1) was then navigable in this part, as it probably was alſo to its very head near Alresford. The bridge, joining to the city gate, was built, as we have ſaid, by our famous St. Swithun. (2) Probably there was a wooden bridge before his time, and he firſt of all built it of ſtone. Having paſſed over this bridge, we are in what is called *The Soke*, or borough of Wincheſter, ſo called from the Saxon word SOC, which ſignifies a free diſtrict or domain, enjoying the privilege of having courts held and juſtice adminiſtered in it. (3) The Soke was formerly of great extent and exceedingly populous. Even ſo late as

(1) See p. 189. (2) Vol. 1, p. 119.

(3) "Significat libertatem curiæ tenentium, quam *Socam* appellamus." Fleta, l. 1, c. 47.

the

the days of Henry VIII (1) and Elizabeth, it was very conſiderable for the number of its inhabitants. (2) Strictly ſpeaking, it comprehends all the ſtreets and buildings to the ſouth, as well as the eaſt of the city. Hence even Wolveſey palace and the College were deſcribed as being within the diſtrict of the Soke. (3) At preſent, however, it is only taken for that part of Wincheſter which is ſituated on the eaſt ſide of the river.

The firſt ſtreet we come to in the Soke, is ſituated on the left hand, and is now called *Water-lane*; its ancient name, before the time of Elizabeth, we have not been able to diſcover. It abounds with the ruins of churches, one portion of which, about the middle of it, at preſent forming a granery, exhibits rich ſpecimens of the pellet and other Saxon ornaments. Nearly oppoſite to this ſtreet, on the ſouth ſide of the way, is the ſtreet of *St. Peter Chusul*, (4) vulgarly called Cheeſe-hill. Here ſtands a pariſh church of the ſame name. At a ſmall diſtance on the left hand, being the old road to Alresford, is St. John's-ſtreet. In this, at the riſing of the hill, is the church of St. John. (5) It is probable, from the chantries formerly annexed to this church, (6) that it was well founded; certainly it was well built, compared with the general ſtate of our pariſh churches. It does not, however, exhibit the Saxon ſtyle of the Conqueror's reign, as we have been told, (7) but rather the improved Gothic of Edward the third's reign.

Being arrived thus far, the curious ſtranger will not fail to mount up to the top of that white cliff, which overhangs the city, and once formed part of it, called *St. Giles's Hill*, either by the long circuit of the high road, or by the ſhort but ſteep aſcent which he ſees immediately before

(1) "Ther is a ſuburbe at the eſt gate, of ſum callid *Soken*, and is the biggeſt of all the ſuburbes longing to the cyte of Wincheſter." Leland, Itin. vol. III, p. 101.

(2) *Manerium de Soka, juxta Winton*, being a Survey of the Soke, an. 4to. Reg. Eliz. MS. penes J. Duthy, eſq.

(3) Dict. MS. (4) Regiſt. Orlton. Cheſhul. Dict. MS.

(5) Eccleſia S. Joannis de Monte. Regiſt. Orlton. (6) MS.

(7) Wavel's Hiſtory, vol. I, p. 212.

him.

him. Having attained to that point of the ſummit which is in a line with the High-ſtreet, he will certainly confeſs himſelf richly repaid for his labour in mounting up hither. In fact, we have here the whole city under our feet, and command a bird's eye view of all the objects that we have deſcribed, conſiſting of ſtreets, fortifications, palaces, churches, and ruins, with intermingled gardens, fields, groves, and ſtreams. Having ſatisfied ourſelves with ſurveying this pleaſing and unequalled landſcape, let us now attend to the particulars worthy of notice which the hill itſelf furniſhes. Here ſtood the church or chapel of St. Giles. (1) It muſt have been ancient, as we read of its being burnt down in the year 1231. (2) Having been afterwards rebuilt, it was ſtill in being, though greatly mutilated, in the reign of Henry VIII. (3) Nothing belonging to it at preſent remains, except the church-yard, which is made uſe of, though not excluſively, by the Diſſenters. On the brow of this hill was beheaded, in the oppreſſive reign of the Conqueror, the darling of the Engliſh nation, Waltheof, earl of Northumberland and Huntingdon, (4) after he had been conducted through the whole city, from his confinement in the caſtle on the oppoſite hill. He was at firſt buried in the croſs road, at the extremity of the ſaid hill, but afterwards his relations obtained permiſſion to remove his body to the abbey of Crowland, (5) to which he had been a great benefactor, and where the ſtatue of him is ſtill to be ſeen, amongſt the ruins of that venerable place. The circumſtance, however, for which this hill was moſt famous in ancient times, was its Fair. This was firſt granted by the Conqueror to his couſin, biſhop Walkelin, and his ſucceſſors, to whom this hill belonged, for a ſingle day; William Rufus extended it to three days, Henry I to eight, Stephen to fourteen, and Henry II to ſixteen days. During the ſaid time of the Fair the ſhops were ſhut up, and no buſineſs was allowed to be tranſacted throughout the whole city, in Southampton, or, in ſhort, within the diſtance of

(1) Regiſt. Pontiſſara. (2) Annales Winton.

(3) "The chapelle of St. Gyles ſumtyme, as apperith, hath bene a far bigger thyng." Leland, Itin. vol. III, p. 101. (4) Ibid.

(5) Sim. Dunelm. Will. Malm.

ſeven

ſeven leagues from the hill in every direction. On the eve preceding the feſtival of St. Giles, (1) when the fair began, the mayor of the city gave up the keys of the four city gates, and with them his authority, to a temporary magiſtrate appointed by the biſhop, and did not reſume the ſame until the fair was concluded. In the mean time collectors were appointed at Southampton, Redbridge, and on all the roads leading to this city, to exact the appointed duties upon all merchandize that was brought to the fair. It is true, however, that the biſhop did not enjoy the whole benefit of theſe tolls, for the priory of St. Swithun, Hyde-abbey, the hoſpital of St. Mary Magdalen, and other corporations, were entitled to certain portions of it. (2) This fair was in the higheſt repute of any throughout the kingdom; merchants reſorted to it, not only from the moſt remote parts within land, but alſo from places beyond the ſea. (3) It formed a kind of temporary city, which was entirely mercantile; conſiſting of whole ſtreets appropriated to the ſale of particular commodities, and diſtinguiſhed by their ſeveral names, as the drapery, the pottery, the ſpicery, the ſtannery, &c. At length, in the reign of Henry VI, this celebrated mart was perceived to be on the decline; the ſtand appointed for thoſe who brought certain articles for ſale from Cornwall, not being occupied. (4) Since that period various cauſes, and amongſt others the decay of the city itſelf, have gradually reduced this fair to its preſent inſignificancy.

From St. Giles's-hill we may caſt our eyes upon many objects worthy of the antiquaries' notice, and may obſerve the direction, at leaſt, in which others lie throughout the neighbourhood or county, which we may hereafter take occaſion to viſit. In the firſt place, adjoining to this hill, in an eaſtern direction, are the beautiful downs of St. Mary Magdalen's-hill.

(1) Viz. Sept. 10, N. S.

(2) Cart. ap. Gale, p. 8. Cart. de Inſpex. ap. Dugd. &c.

(3) See Mat. Paris. et Flores Hiſt. ad. an. 1249.—Hence Piers Plowman is introduced, ſaying, "To Wy and to Winchester I went to the fair."

(4) Theſe particulars are gathered from Warton's Hiſtory of Engliſh Poetry, from the Titles of the Charters, in Gale, p. 2, 4, and from MSS.

Theſe have been the ſcene of many important events, as of the pacification between the empreſs Maud and the partiſans of king Stephen, (1) and of the interview between king John and archbiſhop Langton, which produced the reconciliation of that prince with the church; (2) though certain fabulous tranſactions, and in particular the pretended victory of king Arthur over his nephew Mordred, have been placed on the ſame ſpot. (3) On the ſouth ſide of theſe downs, a little beyond the turnpike-gate, are five ancient barrows of the bell form, and placed in a line. On the oppoſite ſide of the road, near the firſt mile-ſtone from the city, are ſeen upon the open plain a double row of naked pillars and arches; the former being of the round Saxon kind, the latter highly pointed. Theſe are the only remains, at preſent, of the venerable hoſpital of St. Magdalen, being part of the church nave.

The above-mentioned hoſpital was much of the ſame nature with that of St. Croſs, on the oppoſite ſide of the city, being intended, not only for the cure of the ſick, but likewiſe for the ſupport of infirm perſons. It had not, however, the ſame advantage of preſerving the records of its foundation. In the abſence of theſe, we muſt have recourſe to conjectural arguments, which, nevertheleſs, afford more light than could have been expected from them. It was admitted as a fact, at a time when this place had undergone no conſiderable changes, viz. in the 37th year of Henry VIII, that the founder of this charity was a biſhop of Wincheſter. (4) Accordingly we obſerve that the prelates of this ſee always nominated both the brethren and maſters of it, and, in ſhort, exerciſed an unlimited power over it. (5) In the next place, we find that this hoſpital had already ſubſiſted a long time, (6) when John de Pontiſſara

(1) Vol. 1, p. 212. (2) Ibid. p. 237.

(3) Truſſel's MSS. Wavel's Hiſt. vol. 11, p. 8.

(4) Report to Court of Augment. Append. to Wavel's Hiſt. n. 111.—This writer being maſter of Magdalen hoſpital, and having ſuch documents belonging to it as then exiſted, in his poſſeſſion, we preſume that his account, as far as relates to this ſubject, may be depended upon. (5) Wavel. R. G. Vetuſta Monum. vol. 111.

(6) "Per longa tempora." Regiſt. Pontiſſara.

became

became biſhop of Wincheſter, in 1280, which expreſſion will hardly admit of a ſhorter duration than a century. This computation carries back the eſtabliſhment in queſtion to the end of the 12th century, at which time Richard Toclyve governed the ſee. But what will perhaps be conſidered as of greater weight, than any thing that has yet been advanced on this head, is, that the architecture of the church, whilſt it ſubſiſted, exactly correſponded with that period, namely, it was of the ornamented Saxon kind, (1) mixed with the firſt rudiments of the Gothic, one feature of which was, arches of the moſt acute angle. (2) On the other hand, we are acquainted with the hiſtory, and particularly with the public works of piety and charity of the predeceſſors of the above-mentioned prelate, viz. Henry de Blois, William Giffard, and Walkelin, as alſo with thoſe of his ſucceſſors, Godfrey de Lucy, Peter de Rupibus, &c. whereas all that we are informed of concerning Toclyve is, that he proved an exemplary prelate, (3) and that his charity at firſt led him to the improvement and augmentation of the hoſpital of St. Croſs, but that afterwards it was diverted into ſome other channel. (4) Whoever conſiders with attention the ſeveral arguments which are here brought together, will have little difficulty in admitting, that biſhop Toclyve was that founder of St. Mary Magdalen's Hoſpital, who has hitherto been ſought for in vain. We may even form a probable conjecture, concerning the particular occaſion of his founding it. Richard Toclyve, or of Hveſceſter, archdeacon of Poictiers, before his promotion to the epiſcopacy, was particularly active in the perſecution which the courtiers joined with their prince in carrying on againſt St. Thomas Becket. The tragical death of the latter brought about that union of ſentiments which he could never effect in his life time. Hence all thoſe who had been active in oppoſing the martyred primate, were now forward to give public marks of their repentance; and thus we may ſuppoſe, that the hoſpital of St. Mary

(1) See the engravings of the ſame in Vet. Monum. alſo the porch of the ſaid church, in our plate of St. Peter's chapel. (2) Plates 1 and 2, vol. III. Vet. Mon.

(3) See Annales Wint. alſo epitaph in cathed. "Præſulis egregii."

(4) Lowth's Life of W. W. p. 78.

Magdalen, who was the patroneſs of penitents, was founded by our ſaid prelate, in atonement for his particular guilt, and the ſcandal which he had given on the above-mentioned occaſion. In confirmation of this opinion, we may obſerve that the hiſtory of this event was painted on the walls of this chapel, which painting was ſtill viſible ten years ago. (1)

The foundation of this charitable eſtabliſhment being thus elucidated, its remaining hiſtory may be compriſed in a few words. The indefatigable Wykeham, whoſe eyes were open upon every part of his paſtoral charge, took no leſs pains in redreſſing the abuſes, which had crept into the adminiſtration of this charity, than he did with reſpect to that of St. Croſs. In the time of his ſucceſſor, Beaufort, it was diſtinguiſhed by having the great Waynflete, afterwards biſhop of the ſee, for its maſter, who has not improbably been ſuppoſed to have been determined in the choice of the title and patroneſs of his magnificent foundation of Magdalen College, Oxford, by his attachment to this his little charge of the ſame name at Wincheſter. (2) In the laſt Henry's reign, a ſtrict ſcrutiny was made into the revenues of this, as well as of other hoſpitals, but it fared better than moſt of them, having the good fortune to eſcape ſuppreſſion. It was, however, ſo much fleeced, either in that or the following reign, that whereas formerly it afforded an ample ſupport to nine poor perſons, it has ſince that time yielded a mere pittance towards the maintenance of eight. (3) In the reign of Charles I, it ſuffered much from the marauding of the royal troops, who were ſtationed in Wincheſter and the adjoining country. But the moſt fatal ſtroke that it had yet ſuffered was in the reign of Charles II, when the brethren were obliged to reſign the hoſpital, for the purpoſe of converting it into a place of confinement for Dutch priſoners of war. (4) None of its maſters or other friends, after that period, having had the ſpirit to fit it up again, in order to anſwer its original purpoſe, or even to keep it in repair, as a tenement for the indi-

(1) See plate 3, vol. III, Vetuſt. Monum. B. (2) Wavel, vol. II, p. 178.
(3) So much is admitted by this maſter, after all the elaborate calculations on the ſubject.
(4) Vol. I, p. 427.

viduals

viduals who occaſionally rented it, this ancient fabric became a prey to ruin. Hence, in the year 1788, a commiſſion was procured by the late maſter for pulling it down, at which time the materials of it were ſold to certain builders of the city. In conſequence of this meaſure, nothing remains at the preſent moment on the ſpot to atteſt the exiſtence of this venerable monument, except the naked pillars and arches deſcribed above. (1) On the more elevated part of the hill, adjoining to the ſite of this hoſpital, is held Magdalen Fair, on the feſtival of St. Mary Magdalen. (2) This is at preſent by far the moſt conſiderable of all the fairs held in the neighbourhood of Wincheſter, though no mention of it has been diſcovered in ancient records. (3) It ſeems to have ariſen and increaſed at the expence of the celebrated fair of St. Giles's-hill, concerning which ſo much has been ſaid.

From this ſaid hill, at the diſtance of two miles beyond the ruins of Magdalen hoſpital, is ſeen the foreſt of Hanepinges, now called Hampege. We have mentioned the adventure of biſhop Walkelin, in cutting down all the trees that then grew in it for building his cathedral. (4) About three miles eaſtward from thence, and within a mile of New Alresford, is Tichborne-houſe, part of which is ſuppoſed to be more ancient than the Conqueſt. This is the ſeat of a family ſtill more ancient than the event in queſtion, and is ſuppoſed to derive its name from the river, near the head of which the ſaid manſion-houſe ſtands. (5) At an equal diſtance from us, on the next road, being that which leads to Portſmouth, a little to the right, is the ancient epiſcopal manor-houſe of Marwell, the name of which has frequently occurred in the courſe of this work. (6) Portſmouth itſelf is comparatively a modern town, probably not much

(1) During the time that the preſent volume has been in the preſs, even theſe pillars and arches have been taken down. (2) Viz. Old Style.

(3) This hoſpital, about the reign of Edward III, enjoyed certain perquiſites from the fair of St. Giles's-hill, but no mention is made of any fair held before its own doors on Magdalen-hill. Hence we may preſume that it is not of a very ancient date. See MS. Harleian. Vet. Mon. (4) See vol. 1, p. 194, 195.

(5) Tichborne, quaſi de Itchin-bourne, or of the Itchin river.

(6) Vol. 1, p. 276, 328, 345, &c.

more

more ancient than the reign of king John, at which period our munificent prelate, Peter de Rupibus, founded a celebrated hoſpital there, called God's-houſe, which, with moſt other charitable inſtitutions of the like nature, was diſſolved and ſwallowed up by the inſatiable avarice of the irreligious tyrant, Henry VIII. The ancient port of the *Great Harbour*, as Ptolemy calls that of Portſmouth, (1) was the Roman ſtation of Porcheſter, where the remains of a venerable caſtle are ſtill ſeen, which even now anſwer an important public uſe. The ſaid caſtle, indeed, is not by any means of an antiquity ſo high as that which the vulgar aſcribe to it, who ſay that it was built by Julius Cæſar; ſtill, however, it is ſufficiently ancient to render it an intereſting object to the curious antiquary, being indiſputably the work of William the Conqueror. Behind the mountain, adjoining to that on which we ſtand, and which derives its name from St. Catherine, ſo often mentioned above, and another ridge of mountains in the ſame direction, at the diſtance of 15 miles from our preſent ſtation, and upon an arm of the ſea, (the real *Antona* of the Romans, (2)) are to be ſeen the magnificent and beautiful ruins of Letley, (3) vulgarly called Netley-abbey. This was founded by our Henry of Wincheſter, for Ciſtercian monks, in honour of his patron, St. Edward the Confeſſor, on which account it was frequently termed Edwardſtow. (4) Here the well informed antiquary traces the ſilent cloiſter, the ſimple kitchen, the frugal refectory, (5) the awful chapter houſe, the holy ſacriſty, and the ſolemn and magnificent church; whilſt the ordinary ſpectator is forced to admit that juſtice has never yet been done, either by the pencil or the pen, to the mere ſcenery of the ruins, or to the ſituation of *Pleasant Place*. The charms of this can only be equalled by thoſe of its parent

(1) Μέγας Λιμήν. cap. III. *Portus Magnus*. Ricard. Corinenſis. Iter. XV.

(2) See vol. I, p. 21. (3) *Abbatia de Læto Loco*. Dugdale. Harpsfield, &c.

(4) Ibid.—The arms of St. Edward, as they were ſuppoſed to be, conſiſting of a croſs flory and four martlets, are to be ſeen amongſt the ruins.

(5) See the verſes of the monk of St. Alban's, on the original abſtemiouſneſs of the Ciſtercians. Vol. I, p. 206.

abbey,

abbey, emphatically called *Beautiful Place*, (1) which lie in the ſame direction on the other ſide of the Antona water. Having traverſed five miles of black and dreary heath, which ſeems to reach without end in every direction, the curious traveller who viſits Beaulieu, deſcends at once into a lovely vale, encloſed with lofty trees, covered with rich verdure, and watered by a flowing river, the whole of which ſeem to be the effect of magic. In the moſt enchanting part of this ſcene, ſtands the ancient abbey. He will ſee, in the firſt place, the outward gate of the ſanctuary, to which the brave but unfortunate Margaret of Anjou, (2) the venturous impoſtor, Perkin Warbeck, and other fugitive victims of the laws, fled, with breathleſs haſte, for ſafety. He will next come to the abbot's houſe, where fugitives of diſtinction were entertained, with its turrets, moats, and other fortifications in miniature, as perfect, and, in as good condition, as when it was firſt built. After this he will enter and ſurvey the ſpacious and noble refectory, now the pariſh church, rich with innumerable ornaments and monuments of former ages. Finally, he will trace in the ſplendid remains of the cloiſters, chapter-houſe, and church, the chief effort, if not of the piety, at leaſt of the taſte and magnificence, of the unfortunate king John. In the ſame direction, but nearer home, at Northam and in the pariſh of St. Mary's, is the ſite of the ancient Clauſentum, or port of the Anton. (3) At the head of this æſtuary, five miles further up the country, is the Vadum Arundinis, or Reedford, (4) now, from the bridge there conſtructed, called *Redbridge*. Near to this was an ancient monaſtery, founded ſoon after the converſion of the Weſt Saxons, of which St. Cymbert was abbot in the reign of Ceadwalla. (5) It ſeems to be the ſame which, in the following century, was called Nutcell, now Nurſling, where the great St. Boniface, the apoſtle of Germany, was inſtructed and became a monk. (6) The intermediate ſtation between Clauſentum and our city, was called *Ad Lapidem*, (7) now Stoneham. At a ſtill leſs diſtance lies Brambridge,

(1) Abbatia *De Bello Loco*, or of *Beaulieu*. (2) Vol. 1, p. 308.
(3) Vol. 1, p. 22, 23. (4) Beda Ecc. Hiſt. l. IV, c. 16. (5) Ibid.
(6) Butler's Lives of Saints, June 5. (7) Antoninus, Iter. XV. Bede, ut ſupra.

the

the ancient ſeat of the noble family of Wells, now the property of Walter Smyth, eſq.; alſo the pleaſant village of Twyford, once, as we have obſerved, (1) a choſen retreat of the Druids. On the next road, leading ſouth-weſt, is the village of Hurſely, where ſtood the epiſcopal manor of Merden, often mentioned in this work, which, in the laſt century, became the property and chief reſidence of the ex-protector, Richard Cromwell and his family, in the church of which they are all interred. (2) Further on is the town of Rumſey, which owes its being to the royal nunnery, founded there by Edward the Elder, and enlarged by king Edgar, who buried his eldeſt ſon Edmund Clyto, (3) in the noble and capacious church which ſtill ſubſiſts there. It was celebrated for the birth and ſanctity of its abbeſſes, amongſt whom were the ſaints Merwenna, Elwina, Elfleda, and Chriſtina. Another of theſe abbeſſes, the daughter of king Stephen, by name Mary, renouncing the vows which ſhe had made, married Matthew, brother of the count of Flanders. In the end ſhe returned to her monaſtery at Rumſey and died in peace. The adjoining road, which lies north weſt, goes firſt through Stockbridge, where the brave Robert, earl of Glouceſter, in covering the retreat of his half-ſiſter, the empreſs Maud, was taken priſoner by the forces of king Stephen. Further on, in one direction, are the mounds and grafts of Old Sarum, and the beautiful Gothic cathedral of modern Salisbury, and, in another, the myſtic temple of Stonehenge, and the monuments of the beautiful Elfrida's contrition for her crimes, at Ameſbury and Wherwell. The remaining road, which ſtretches due north, leads, at the diſtance of near thirty miles, to the empty and deſolate walls of Vindomium, or Silcheſter, the city of the Segontiaci, the obſcure hiſtory of the final cataſtrophe of which, we truſt, has at length been in part elucidated. (4)

But it is time to deſcend from our aerial ſituation, on the ſummit of St. Giles's-hill, and to return from our ideal ſurvey of diſtant antiquities,

(1) Vol. 1, p. 10. (2) Vol. 1, p. 418.

(3) "Ann. DCCCCLXXI. Hoc anno deceſſit Eadmundus Clito ejuſque corpus jacet apud Rumeſige." Chron. Sax. (4) Vol. 1, p. 64.

which

which the view from thence of the reſpective roads leading to them, naturally ſuggeſted, in order to finiſh our actual ſurvey of the Soke of Wincheſter.

Returning by the upper end of St. John's-ſtreet, we are there on a ſpot which was formerly called *Bubby's* (1) now *Bub's Cross*. This was probably a great calvaire or crucifix, which, from ſuch a ſituation, muſt have been viſible from moſt parts of the city. Having deſcended, by a ſteep paſſage, called *Redhouſe-lane*, (2) to the foot of the hill, we find ourſelves at the upper end of Water-lane, whence a haſty glance at the glades, lawns, and ſtreams, half open to the view, and half hidden by branching elms and poplars, which compoſe the pleaſure grounds of Eaſt-gate-houſe, will convince the ſpectator that it is not without reaſon we have before ſpoken of their *Elyſian beauty*. (3) Proceeding northward, we ſee a row of ſmall new-built cottages. Theſe were erected by the late maſter of Magdalen-hoſpital, for the brethren of that ancient charity, at the time when he took down their proper dwelling. In digging for the foundations of theſe, in the year 1789, the workmen broke into a range of Roman ſepulchres. Nine of them were opened, in all of which human bones were found, and five of the number contained urns of black pottery, exceedingly well ſhaped and tempered, one of them being fluted and the reſt plain. Out of one of the ſepulchres was taken a true Roman fibula, (4) a coin, apparently of Auguſtus Cæſar, and ſome other antiques. (5) At the termination of Water-lane is *Waley-ſtreet*, (6) improperly called *Welſh-ſtreet*, (7) conducting to the village of Winnal, of which, indeed, it is generally conſidered as a part. In the ſaid village, which is now ſmall and inconſiderable, but which once was ennobled by the high-born knight who derived his title from it, (8) is a ſmall but ancient church, dedicated to St. Martin. At the point where Waley-ſtreet and Water-

(1) Survey of the Soke, MS. (2) Godſon's Map of Wincheſter. (3) P. 197.
(4) Such as are to be met with in the plates of Grevius and Mountfaucon.
(5) See the plate, with a letter from the writer, addreſſed to R. G. S. A. D. publiſhed in Vetuſta Monumenta, vol. III. (6) Survey of Soke.
(7) Godſon's Map. (8) See above, p. 75.

lane meet, is a paſſage over the river, and the remains of a poſtern, improperly called *Dun-gate* or *Durn-gate*. (1) The real ancient name of it is *Bourn-gate*, (2) or River-gate, very properly ſo called, as it is nearly ſurrounded by the different branches of the Itchin. Having here entered again into the precincts of the city, we ſee on our left hand the incloſure walls, firſt of the Dominicans, and near to them of the Franciſcans, the latter of which are ſtill in tolerably good preſervation. On our right hand, as we proceed, we have all the way the north wall of the city, conſiſting chiefly of flint ſtone and hard mortar, and being moſt probably of Saxon workmanſhip. At certain diſtances we diſcover the traces and ruins of the turrets made to ſtrengthen it, and in ſome places the wall retains its full height, being crenated or embattled, and having copings of free ſtone. Theſe, with the turrets, were probably added by the Normans, ſoon after the Conqueſt. Behind this wall is the mead anciently the Hydemede or Denemarch, (3) the place of combat between the Daniſh champion, Colbrand, and our Saxon hero, Guy of Warwick, a detailed account of which has been already given. (4) In the wall itſelf is a ſtone on which a repreſentation of this combat was ſaid to have been viſible a few years ago. This wall of the city joins the weſt wall at the Hermit's Tower, which we have already ſurveyed. In viewing the ſaid walls at this their junction, we are enabled to form an idea of the ancient ſhape of the city, as it was reduced into form by the Romans, being that of their camps, a parallelogram, with the corners rounded off. (5)

(1) So called in the MS. Survey.

(2) "The 6th gate is betwixt north gate and eſt gate, no great thing, but as a poſtern gate, namid *Bourne gate*."

(3) Rudb. Hiſt. Maj. l. III, c. VIII. (4) Vol. I, p. 146, et deinceps.

(5) See Military Remains in Britain, by Gen. Le Roy. Fol. Sump. Soc. Ant.

CHAP.

## CHAP. X.

*North Gate.—Reflections on the Destruction of the City Fortifications.—Ancient Churches in this Quarter.—History of the Foundation of the New Minster.—Royal Personages there interred.—Nature of its first Institute.—Reformed by St. Ethelwold and King Edgar.—Imprudent Conduct of one of its Abbots, and fatal Consequences of the same.—Simony of another Abbot and of his Son.—Inconveniencies experienced at New Minster.—Removal of the Abbey to Hyde.—Account of the burning of it in the Civil War of King Stephen's Reign.—Rebuilt and attains to great Eminence under Henry II.—Remaining History of the Abbey, down to its Dissolution.—Behaviour of Salcot, its last Abbot.—Men of Note whom this Abbey has produced.—List of its Abbots.—Disposal of its Property by Henry VIII.—The Erection of a Bridewell on the Site of the Church.—Antiques discovered on digging for its Foundations.—Ruins of the Abbey existing at present.*

WE have now extended our ſurvey over the whole city and ſuburbs of Wincheſter, with the exception of the northern ſuburb. This contains the remains of one celebrated religious eſtabliſhment, deſerving of our particular notice, and which will form the chief ſubject of this concluding chapter. In order to view this, we proceed through one of thoſe hideous gaps, where, until of late, ſtood a city gate, conſtituting at once its ornament and defence. Strange it is that men who make profeſſion of conſulting the dignity and embelliſhment of Wincheſter, reduced as it is to the mere ſkeleton of its former ſtate, ſhould pretend to effect this by deſtroying its principal ſtructures, and the honourable marks of its diſtinction, as an ancient city. We have been aſſured that theſe fortifications,

ſuch as they were, more than once ſtopped the fury of a riotous populace from gaining poſſeſſion of the city. (1) Whether this has or has not been the caſe in paſt times, we evidently ſee that they might poſſibly anſwer that important purpoſe on a future occaſion. Whilſt our military gates are demoliſhed on one hand, we ſee that the adjoining foſſes are filled up on the other. This appears, in particular, by looking into that on our right hand in the preſent ſituation, where a quantity of earth has been thrown in, to form a flower garden, whilſt that on the left hand has ſuffered no other change, except from the ſlow hand of time, ſince, as we have remarked, (2) it made part of the ſtews that ſurrounded the royal palace at this corner of the city. Adjoining to the North-gate, in the inſide, was the church of *All Hallows*, and on the outſide that of *St. Mary's*. In an adjoining lane, which leads to Whitchurch, now called Swan-lane, ſeems to have been the church of *St. Nicholas in the Fiſhery*. (3) A conſiderable way down Hyde-ſtreet, on the weſt ſide of it, is a very celebrated Grammar-ſchool, under the conduct of the Rev. Mr. Richards. The houſe and garden here contain certain erections and decorations of the reign of Elizabeth or James I; but about the year 1779, in digging for a cellar, ſome curioſities of a much higher antiquity were diſcovered, namely, a range of Roman ſepulchres, ſimilar to thoſe deſcribed above, but much more numerous, containing urns both well ſhaped and of an excellent compoſition. (4)

At a ſmall diſtance, on the oppoſite ſide of the way, ſtood the venerable ſtructure, from which this ſtreet received its name, viz. Hyde-Abbey. The founder of this eſtabliſhment, in its former ſituation, was the Great Alfred. He had already built a convent for monks at Athelingay, the place of his retreat, whilſt the Daniſh tyranny prevailed throughout this part of the kingdom, and another at Shafteſbury for nuns, of which his

(1) Warton's Hiſtory, p. 21. Wavel's Hiſtory, vol. 11, p. 89, 90.

(2) Above, p. 177. (3) S. Nicholai infra Piſces.

(4) Twelve of theſe were preſented to the late Guſtavus Brander, eſq. One of them, in our poſſeſſion, is engraved in the Miſcellaneous Plate, vol. 1.

daughter

daughter Ethelgiva became abbeſs. (1) He had alſo aſſiſted his religious queen, Eanſwitha or Alſwitha, in erecting and endowing her abbey of St. Mary in this city, whither ſhe retired upon his death; ſtill, however, this pious monarch meditated another greater work of this kind, namely, a royal monaſtery, in this his capital city, which might ſerve as a burying place for himſelf and his family, and where the accuſtomed rites of religion might for ever be performed for them. He only lived to begin this great work, which was finiſhed by his ſon and ſucceſſor, Edward the Elder, in 903, (1) two years after the death of the former, when it was ſolemnly dedicated by archbiſhop Plegmund, in honour of the Holy Trinity, the Bleſſed Virgin, and St. Peter and St. Paul. (3) The great promoter of this eſtabliſhment, who afterwards was acknowledged as the holy patron of it, was St. Grimbald, originally a monk of St. Bertin's monaſtery in Artois, but who had been brought into England by Alfred, in order to aſſiſt him in founding his Univerſity of Oxford, where he became the firſt profeſſor of the Holy Scriptures. (4) Having, in his old age, reſigned this employment, and being deſirous of returning to his own monaſtery of St. Bertin's, he was detained by the offer that was made to him of the New Monaſtery, at Wincheſter, to be regulated and governed in the manner he ſhould think beſt. (5) He did not long retain his ſuperiority here, cloſing his pious life with a moſt holy and edifying death (6) in 904. He was buried in the coffin which, as a memento of mortality, he had cauſed to made for himſelf, whilſt he taught divinity at Oxford, and had brought with him to Wincheſter, when he came to reſide here. (7)

The ſite of this Newan Mynſtre, or New Monaſtery, as it was called, occupied the whole north ſide of the Ealden Mynſtre, or Old Monaſtery, as the cathedral was henceforward named, with ſome portions of ground

(1) Will. Malm. De Pontif. l. II.

(2) "Conſtruxit Alfredus Novum Monaſterium, & hoc ſonat quod incæpit fundare." Rudb. Hiſt. l. III, c. VI. Chron. Sax. an. 903.

(3) Lib. de Hide, cited by Harpsfield and Creſſy. (4) Ibid. Spelman. Vit. Alfredi.

(5) Annal. Wint. (6) Annales de Hyde, ap. Creſſy. (7) Ibid.

to

to the eaſt of it. (1) So high was the value of ground in this part of the city at the time we are ſpeaking of, and ſo intent was king Edward on compleating the pious taſk impoſed upon him by his father, that, in order to obtain a ſpace ſufficient for ſome of the offices belonging to it, he actually paid the aſtoniſhing ſum, as it was then conſidered, of a mark of gold for every foot of land that he purchaſed. (2) This worthy ſon of Alfred was not leſs bountiful in endowing, than he had been in building the New Monaſtery. By a charter, ſigned at Hampton, he ſettled upon it the manors of Hyde and Anne, (3) together with great privileges and exemptions. He afterwards gave to it the manors of Stratton, Michel-dever, Popham, &c. in this neighbourhood. (4) Other great men likewiſe ſignalized themſelves by different preſents which they made to it on the occaſion of its dedication. Amongſt theſe none was more acceptable to St. Grimbald than the relics of St. Jodocus, (5) which certain people of Picardy, who ſought a refuge in this country from the fury of the Danes, then carrying ſlaughter and devaſtation through their own country, brought along with them. Moſt of our ſucceeding princes became bene-factors to this monaſtery, as Athelſtan, Edmund, Edred, Edwy, Edgar, Etheldred, St. Edward, and Canute. (6) The laſt mentioned of theſe beſtowed upon it a large croſs of ſilver and gold, adorned with precious ſtones, which probably had not its equal in value in the whole kingdom, and which was thought to be worth its entire yearly revenue. (7)

In conformity with the directions of the original founder, Alfred, as ſoon as the New Monaſtery was compleated, his remains were tranſlated hither from the cathedral, where they had been buried in the interim. (8)

(1) Rudb. Hiſt. Maj. l. III, c. VII. (2) Will. Malm. De Pontif. l. II. Rudb.

(3) Viz. Abbot's Ann. Lib. de Hyde. (4) Rudb.

(5) This Jodocus was the ſon of a Britiſh prince in the 7th century, who renouncing his worldly inheritance, led a ſolitary life at a place on the coaſt of Picardy, which from him was afterwards called Villers St. Joſſe. Butler's Lives of Saints.

(6) Rudb. Hiſt. Maj. Dugdale, Monaſtic.

(7) Rudb. Camden. Truſſel.—This was an exaggerated account. The croſs when melted contained only 30 marks of gold and 500 of ſilver. Annales Wint.

(8) Aſſerius. Will. Malm. De Reg.

In

In this ſame monaſtery were interred Alfred's pious queen Alſwitha, though ſhe had died at St. Mary's convent, of which ſhe was abbeſs; (1) his youngeſt ſon, Ethelward, who devoted himſelf to a ſtudious life, and reſided chiefly at Oxford; (2) Edward the Elder himſelf; Alfred, a ſon of the laſt mentioned, who died in his nonage; Elfleda and Ethelhilda, two of his daughters, the former of whom was abbeſs of Romſey, the latter led an exemplary life in the world; (3) king Edwy, and, in ſhort, the aforeſaid St. Grimbald. It is plain, from the uncommon number of ſtone coffins and other marks of diſtinction found in the graves that were lately opened amongſt the ruins of Hyde-abbey, that the above-mentioned formed a ſmall part of the illuſtrious perſonages who had been buried in this monaſtery, in one or other of its ſituations.

It had been the intention of St. Grimbald, who was himſelf a monk, to fill this noble monaſtery with perſons of his own profeſſion, but the difficulty of finding a ſufficient number of monks for this purpoſe, (4) after the horrible ſlaughter which the Danes had lately made of them in moſt parts of the kingdom, joined to the ſolicitations of many clergy, illuſtrious for their birth and merits, who, though not of the monaſtic inſtitute, were deſirous of living and ſtudying under the directions of ſo renowned a maſter and guide as our ſaint, induced him to eſtabliſh it as a convent of canon regulars, inſtead of monks. (5) We are told, however, that in the courſe of a few weeks he returned to his original deſign, and was actually employed in taking meaſures to introduce the rule of St. Benedict into his houſe, when he was carried off by his laſt ſickneſs. (6) In ſhort, the eſtabliſhment continued to be that of canon regulars during the ſpace of 60 years, and we may fairly conclude that it for ſome time flouriſhed in regular diſcipline and piety, as well as in learning, from its

(1) Annales de Hyde, ap. Creſſy. (2) Rudb.

(3) Will. Malm. (4) Aſſer. Vit. Alf. See vol. 1, p. 134.

(5) The donation of Micheldever, *for the refectory of the religious brethren of the New Monaſtery*, made by Edward the Elder, plainly ſhews that theſe canons at firſt lived in common, and of courſe were a ſpecies of religious.

(6) Annales de Hyde, ap. Creſſy. Ecc. Hiſt. l. xxx.

producing

producing ſuch eminent and holy men as our prelates St. Frithſtan and St. Brinſtan certainly were; when, at length, it became the ſcene of the greateſt irregularities and diſſolution, chiefly, we may ſuppoſe, during the profligate reign of the young king Edwy. The canons, who by this time were become mere ſeculars, neglected the care of the church and the performance of the divine office, which it was their particular inſtitute to celebrate. This they left to be performed by inferior clergymen, whom they hired at an eaſy rate for the purpoſe, living themſelves out of the monaſtery, and ſpending the greateſt part of its revenues at a diſtance from it. (1) What gave ſtill greater ſcandal, they openly trampled on their vows of celibacy, contracting illicit marriages, and, by the ſame rule, turning away the women with whom they cohabited, and taking others, as their inclinations prompted them. (2) Our zealous prelate, St. Ethelwold, ſupported by the authority of the great king Edgar, endeavoured to remedy theſe diſorders, without abſolutely changing the inſtitute of the place. He began by diſmiſſing the non-reſident canons, and beſtowing their prebends on the clergy who had hitherto ſupplied their places; but theſe, becoming rich and independant, were ſoon found to be worſe than their predeceſſors. (3) In concluſion, the civil and eccleſiaſtical

(1) "Clerici illi, nomine tenus Canonici, frequentationem chori, labores vigiliarum et miniſterium altaris vicariis ſuis utcunque ſuſtentatis relinquentes, et ab eccleſiæ conſpectu, ne dicam Dei, plerumque abſentes ſeptennis, quidquid de præbendis percipiebant locis et modis ſubi placitis abſumebant." Annales Wint. an. 959. Ang. Sac. vol. 1, p. 289.

(2) "Repudiantes uxores, quas illicite duxerant et alias accipientes." Rudborne, Hiſt. Maj. l. III, c. XII.

(3) "Rex Edgarus iſta conſiderans et dolens tam divites elemoſynas, collatas eccleſiæ, non in eccleſia nec in miniſtris eccleſiæ nec in pauperibus expendi, mandavit traſonibus ſæpe conſuluit per epiſcopum eorum Athelwoldum et per Dunſtanum archiepiſcopum, ut bona eccleſiæ non ſine cauſa percipientes, in eccleſia perpetuam facerent ſtationem. Canonicis mandata regis et monita ſurdâ aure tranſeuntibus, et nolentibus ſingulis pro annuo canone 1000 librarum auri, vel per annum, eſſe clauſtralibus, rex inſtans propoſito, & malens per canonicos quam per aliud genus arctioris religionis adminiſtrari negotium, ablatas quibuſdam eorum præbendas contulit vicariis, quos viderat in eccleſia perſtantes aſſidue. Sed et illi promoti in canonicatum, vicarios ſibi facientes, facti ſunt ſimiles vel vagaciores & ſæculariores prioribus." Annales Wint. an. 959.

authority

authority both joining in the meaſure, the conſtitution of this eſtabliſhment underwent an alteration; all the canons, who refuſed to take the cowl and ſubmit to monaſtic diſcipline, being diſmiſſed, and their places ſupplied by a colony of monks from Abingdon, as had been done in the cathedral priory the year before. (1) Over theſe was placed, in quality of abbot, a man of great merit and talents, Athelgar or Algar, who was afterwards ſucceſſively promoted to the ſees of Selſea and of Canterbury.

For the ſpace of an entire century, after its ſubjection to the rule of St. Benedict, the New Minſter affords little or no materials for hiſtory, the beſt proof that the rule was well obſerved in it, and that the monks, intent on their ſpiritual advancement, took no part in the great political events, which, during that period, convulſed the kingdom. Unfortunately this was not the caſe under Alwyn, the eighth who had ſucceeded to the office of abbot ſince St. Grimbald. Being of noble Saxon blood, and uncle to king Harold, he could not ſubmit that his country ſhould fall under the Norman yoke, and his nephew be diſpoſſeſſed of a crown, which he conſidered as his right. Hence, not content with the proper arms of his profeſſion, prayers, tears, and arguments, he, with twelve of his monks, had recourſe to the material ſword, (2) all of whom paid, with their lives, the price of their temerity and profaneneſs, in the fatal *Vale of Sanglac.* (3) This behaviour ſo enraged the Conqueror, that he treated the New Minſter with more than his uſual tyranny, ſeizing upon all its eſtates, which he either reſerved for his own uſe, or beſtowed upon the officers of his army, (4) and keeping the abbey itſelf in his hands for a long time, without allowing a new abbot to be choſen. (5) Amongſt other property of theſe monks, he alienated, what they could leaſt ſpare, namely part of their narrow incloſure, which, we have ſeen, had been

(1) Annales Wint. an. 959. Rudb. Chron. Sax. (2) Monaſticon.

(3) The field of Haſtings, ſo called by the Conqueror in his laſt teſtament, on account of the quantity of blood there ſhed.

(4) Hiſt. Maj. l. v, c. 1. (5) Monaſticon.

purchaſed at ſo high a price. (1) On this ſituation, being the north weſt end of the preſent church-yard, including the Square, he erected a new palace, or probably enlarged that which the Weſt Saxon kings had heretofore occupied near it. (2) Having gratified himſelf in this point, and his reſentment being at the end of three years appeaſed, he permitted the monks to proceed to the election of a ſuperior, when the choice fell upon Wulfric. He likewiſe reſtored part of the confiſcated abbey lands, and gave other poſſeſſions in exchange for the remaining part of them. (3)

The anger of the firſt William, however, was not more injurious to this eſtabliſhment than was the avarice of the ſecond William. During the whole of this unprincipled reign, the New Minſter was in the hands of the king's wicked agent, Ralph Paſſeflabere, who either ſacrilegiouſly received the rents of it, for his maſter's uſe, or ſimonaically ſold them to the higheſt bidder. For the ſpace of ſeven of theſe years the oppreſſed monks were forced to yield obedience to the unworthy Robert de Loſinga, in quality of their abbot, his ſon Herbert, biſhop of Norwich, having purchaſed this dignity of the corrupt miniſter, by way of a proviſion for his father. This ſcandalous tranſaction gave occaſion to the following ſevere ſatire, which is here inſerted at length, in vindication both of the learning and morality of the age, inaſmuch as it proves the general indignation which ſuch proceedings then occaſioned:—

*Surgit in ecclesia monstrum, genitore Losingâ,*
*Simonidum secta, canonum virtute resectâ,*
*Petre nimis tardus. nam Simon ad ardua tendit:* (4)
*Si præsens esses non Simon ad alta volaret.*
*Proh Dolor! ecclesiæ nummis venduntur, et ære*
*Filius est Præsul, pater abbas, Simon uterque.* (5)

(1) Doomſday Book.—In Clere habet abbatia S. Petri unam eccleſiam et IIII hidas et unam acram terræ, hanc dedit eccleſiæ Willhelmus rex pro excambio terræ in qua domus regis eſt in civitate. See alſo Neteham hundret. Alſo Chartam de Inſpex. ap. Dugdale.

(2) Girald. Camb. Cop. Tergem. (3) Codex Winton. ut ſupra. Chart. de Inſpex.

(4) This cenſure is levelled at the pope for not caſting down the new Simon, biſhop Herbert, from his ill-gotten dignities.

(5) Mat. Weſtmonaſt. an. 1094.—*A new monſter arises in the church, of which Loſinga is the parent,*

At length, in Henry Beauclerk, this abbey found a true friend and protector. Upon his acceſſion to the throne a regular abbot was choſen, and as the Old Minſter or priory of St. Swithun, by the zealous endeavours of its ſuperiors, Simon and Godfrey, had then attained to a high reputation for piety and monaſtic diſcipline, a monk from thence, by name Hugh, (1) was choſen to reſtore the ſame in the New Minſter, where a great relaxation muſt unavoidably have taken place, under the circumſtances of the late reign. It is probable alſo, that the fabric of the monaſtery had been equally neglected. Add to this, that we are now ſpeaking of a period when almoſt all the great religious eſtabliſhments were intent upon enlarging and improving their churches and monaſteries, under the direction of Norman architects. There was not, however, ſufficient ſpace for any great works of this nature in the confined encloſure of New Minſter. Hence, however ſtrongly the attachment of the monks muſt neceſſarily have been to the walls and ſoil, which had been given them by the great Alfred, and had been ſanctified by the reſidence of the holy Grimbald, yet they began to look out for a new and more extenſive ſituation, to which they might remove their monaſtery. Other conſiderations, ſtill more cogent, concurred to render the meaſure adviſeable and even neceſſary. The caſtle, having been built by the Conqueror, on an elevated ſituation, at the weſt end of the city, in order to increaſe its ſtrength, ditches were dug of ſuch a depth as to admit a branch of the river to flow round it. This occaſioned the flowing of a ſtream of water from thence through the heart of the city, which ſettled and ſtagnated round the New Minſter, rendering its ſituation exceedingly unwholeſome. (2) This was an inconveniency of a later date,

*parent, the ſect of Simon, which flouriſhes, in defiance of the church laws. Peter, thou art inactive whilſt Simon is raiſing himſelf to the clouds! If thou wert here, Simon would ſoon be again daſhed to the earth. Alas! the church becomes the prey of gold, whilſt we ſee that money can make the ſon a biſhop and the father an abbot, each of them being a Simon.*

(1) Monaſticon.

(2) Camden's Britannia, Hampſhire. Truſſel's MSS.—Malmſbury, comparing the new abbey with the old, ſays of it, "ſanius incolitur, liberius inſignitur." De Reg. et De Pontif.

but another very material one had ſubſiſted ever ſince the foundation of the abbey. Its church had been built parallel with the cathedral, and ſtood ſo near to it, that the voices and organs of the two choirs mutually confounded and interrupted each other. (1) For all theſe reaſons it became the general wiſh of both monaſteries, and of the biſhop himſelf, who was William Giffard, that the later of theſe foundations might remove to ſome other place. The king concurring in the ſame opinion, a magnificent church and monaſtery were erected, chiefly at his expence, in Hyde-meadow, and, as the ſituation was low and near the ſprings, a thick coating of clay was ſpread over the whole ſurface of earth that was built upon. (2) This work being compleated, the monks of New Minſter left the ſituation which they had now occupied for more than two centuries, and marched in ſolemn proceſſion to their new abbey, carrying with them not only the relics of the ſaints, (3) but alſo the remains of the illuſtrious perſonages that had reſted in their old church, which they depoſited in the new one, now erected for them at Hyde. This event took place in 1110. (4) The ſituation that had been abandoned, was ſurrendered into the king's hands, who transferred it to the biſhop, for the benefit of the cathedral monaſtery, (5) to which it had originally belonged. In return, the king, amongſt other benefactions to the new abbey of Hyde, granted three additional days for the continuance of the fair on St. Giles's-hill, the profits of which were to be paid to it by the biſhop. (6) The king ſettled and confirmed the rights and privileges of this eſtabliſhment in other particulars, amongſt which one regards the proceſſion, that the two monaſteries had been accuſtomed to make in common to the church of St. James above the caſtle. This matter ſeemed then of ſo much importance, as to be a ſubject of regulation in a royal charter, in the manner that has been related above. (7)

The abbey thus founded and protected, no doubt the members of it

(1) Will. Malm. ibid. (2) This was diſcovered at the building of the Bridewell.
(3) Leland's Itin. vol. III, p. 102. (4) Annal. Wint. ad dict. an.
(5) Cart. ap. Dugdale. (6) Ibid. (7) Ibid.

flattered

flattered themſelves with the proſpect of long continued peace and ſecurity. This, however, was not granted them; for in the very next reign, that dreadful civil war breaking out between the empreſs and king Stephen, which ſpent its firſt and moſt deſtructive fury upon our city, this royal abbey was burnt to the ground, by the party of the latter, the fire which then conſumed it having been enkindled at the north-gate. (1) This deſtructive meaſure has generally been aſcribed to biſhop De Blois, on account of his attempting ſoon after to get this abbey ſuppreſſed by the pope, and a biſhop's ſeat, which ſhould be one of the ſuffragan biſhoprics to his intended metropolitical ſee of Wincheſter, erected in its ſtead. (2) After all, it does not appear that the biſhop was otherwiſe the author of this or of the other conflagrations, in which ſo many churches and monaſteries, as well as private houſes, periſhed, except in as much as he contributed by his ungracious behaviour towards the empreſs, to re-kindle the civil war, and by his admitting into his caſtle of Wolveſey a general of William of Ipres's diſpoſition, whoſe uſual method of beſieging a place was to ſet fire to it. (3) It is even ſuppoſed that the biſhop was not in Wincheſter when this and St. Mary's abbey were burnt down, but rather at his caſtle of Waltham. (4) It is certain, however, that this prelate ſeized upon the gold and ſilver of the great croſs given to the new minſter by Canute, when it was melted in the flames which conſumed the abbey, but with what particular views we are not informed, and it is alſo certain that a canonical proceſs was inſtituted againſt him, on this and on other accounts, by its abbot, Hugh, who was aided in his cauſe by the talents

(1) Truſſel's MSS.

(2) "Ipſe (Henricus Bleſenſis) exegit apud papam quod de epiſcopatu Wintonienſi archiepiſcopatum faceret, & de abbatia de Hida epiſcopatum." Annal. Wint. an. 1143.—"Huic Henrico epiſcopo Lucius papa pallium miſit, A. D. 1142, volens apud Wyntoniam archiepiſcopum conſtituere, & ſecundum Angliæ primatem, & ſeptem ei epiſcopos, qui olim ad regnum Weſtſaxonum pertinebant, additâ natâ legacia." Hiſt. Wint. Epitome. Ang. Sac. vol. 1, p. 285.

(3) "Fautores Henrici epiſcopi eccleſiam ſanctimonialium Wintoniæ & de Werewella & eccleſiam de Hida incenderunt." Annal. Wint. an. 1146. See vol. 1, p. 214.

(4) Truſſel's MSS.

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and influence of the great St. Bernard. (1) In whatever manner this controverſy was decided, it is clear that the church and abbey of Hyde were rebuilt with increaſed magnificence in the reign of Henry II, and that it ſoon became one of the moſt diſtinguiſhed abbeys in the kingdom. Hence its ſuperior was one of the twenty-four abbots who, as ſoon as parliaments began to be held, were ſummoned to attend them in the upper houſe. (2)

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At length, in an age of domineering impiety, the eſtabliſhment and reſting place of the deliverer of England, and the founder of its conſtitution, became a prey to ſacrilegious avarice, and its revenues, inſtead of invigorating the ſurrounding country, and ſupporting the general cauſe of literature and piety, now impoveriſhed the peaſantry, in order to ſwell the pride of two or three worthleſs courtiers. The king's vicar-general in *ſpiritual matters*, Cromwell, had certainly no cauſe to complain of the intractableneſs of the abbot of Hyde, whoſe name was Salcot, alias Capon, or to tamper with any of the private monks, to become his agents in effecting a ſurrender of the common property, as the laſt named was himſelf a baſe time-ſerving courtier, who made the views and paſſions of a wicked prince the only rule of his conduct. He had been exceedingly induſtrious in engaging the Univerſity of Cambridge, of which he was a member, to declare the lawfulneſs of Henry's putting away his queen, and marrying again. (1) In return for this ſervice, he had been promoted to the ſee of Bangor, which he was allowed to hold, *in commendam*, with the abbey of Hyde. (2) On the other hand, as Henry, whilſt he executed Catholics as traitors, burnt the Proteſtants as heretics, Dr. Capon had no objection to become his agent alſo in theſe ſcenes of blood; accordingly we find him the moſt forward in bringing the Proteſtants of Windſor to the ſtake, and expreſſing his deſire of purſuing the ſame meaſures throughout the kingdom. (3) In a word, this laſt abbot of Hyde not only ſigned, on his own part, a formal ſurrender of the abbey to the commiſſioners, but alſo, by the advantages which his ſituation gave him, procured the ſignatures of his community, conſiſting of twenty-one monks, without mentioning novices and ſervants, to the ſaid inſtrument. (4) In reward of this conduct, he was, the next year, promoted to the vacant ſee of Saliſbury. (5) Concerning this tranſaction, the learned Proteſtant, (6) from whom we have borrowed a great part of the hiſtory of Dr. Capon, has the following remark: "What wonder that in a depraved age ſurrenders ſhould be ſo

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*Abbots*

## *Abbots of New Minster.*

1. Athelgar, afterwards biſhop of Selſey and archbiſhop of Canterbury, was appointed abbot of New Minſter by its reformer, St. Ethelwold, in 964.
2. Alſius was elected to ſucceed him in 978.
3. Brightwold ſucceeded the latter in 995, and ſeems to have been raiſed to the epiſcopal chair of this city.
4. In 1008 Brithmar was choſen abbot, who afterwards became biſhop of Lichfield,
5. Alnothus, an. 1021.
6. Alwynus, an. 1025.
7. Alfnotus, an. 1057.
8. Alwynus II, an. 1063, the uncle of Harold, killed at the battle of Haſtings.
9. Wulfric, an. 1069.
10. Rewelanus ſucceeded Wulfric, and was depoſed in 1071.
11. Radulphus died in 1087, when Rufus's miniſter having ſold the abbey,
12. Robert de Loſinga was intruded into it as abbot, by the authority of the wicked Ralph Paſſeflabere.
13. Hugh, a monk of St. Swithun's, canonically choſen.
14. Galfridus, elected in 1106. In his time New Minſter, in the cathedral church-yard, was abandoned, in conſequence of which his ſucceſſors are to be denominated

## *Abbots of Hyde.*

15. Oſbert, an. 1124.
16. Hugh of Lens, ſaid to have been appointed abbot by biſhop De Blois in 1135. He was depoſed in 1149.
17. Salidus, died in 1171.
18. Thomas, who had been prior of Monacute, reſigned in 1180.
19. John Suthil, a prior of the order of Cluny, died in 1222.
20. Walter de Aſton, deceaſed in 1249.
21. Roger de St. Waleric, ob. 1263.
22. William de Wigornia, ob. 1282.
23. Robert de Popham, ob. 1292.
24 Simon de Caninges, ob. 1304.
25. Geoffry de Feringes, reſigned 1317.
26. William de Odiam, an. 1319.
27. Walter de Fyfhyde.
28. Thomas Piethy.
29. John Eyneſham, ob. 1394.
30. John Letcombe.
31. John London, ob. 1413.
32. Nicholas Strode.
33. Thomas Bromele.
34. Henry Bonville.
35. Thomas Wyrceſter.
36. Thomas Forte. 37. Richard Hall.
38. John Salcot, alias Capon, became abbot of Hyde about the year 1528, which he ſurrendered, in the manner deſcribed above, in April 1538. (1)

(1) Monaſticon, vol. II.

Upon the diſſolution of Hyde-abbey, many of its beſt eſtates, particularly the manors of Micheldever and Stratton, were obtained by Henry lord Wriotheſley, afterwards earl of Southampton, from whoſe family they paſſed by marriage to that of the Ruſſels, which was already gorged with church property. The ſite of the church and monaſtery was granted to Richard Bethel, after the term of a leaſe made to the aforeſaid lord Wriotheſley. (1) What the intent of that leaſe was we may eaſily judge, namely, that he might have leiſure to diſpoſe of whatever was ſaleable upon the premiſes. In conformity with this plan, he was in ſuch haſte to pull down this magnificent fabric, that Leland, when he viſited the city a very few years after, ſpoke of the abbey as of a fabric that had exiſted, but then exiſted no longer. (2) In Camden's time the ruins of it were ſtill magnificent; (3) but the author of the Monaſticon complains that, when he wrote, the very ruins of it had periſhed. (4) It is plain that on the deſtruction of the church, at the time above-mentioned, the tombs of the illuſtrious dead, which it contained, were broken into, ſince we are aſſured that two little tables of lead, inſcribed with the names of Alfred and his ſon Edward, were found in the monument which contained their remains. (5) What became of theſe we are not informed; moſt likely they were left amongſt the ruins; as to ſhew any particular reſpect to them in the reign we are ſpeaking of, would have been equivalent to condemning the ſuppreſſion of the abbey, which was founded to be their mauſoleum.

The preſent age being unhappily no leſs diſtinguiſhed (ſuch is the ſtate of its morals) for the erection of gaols and bridewells, than many paſt ages have been for the building of churches and monaſteries, amongſt other ſacred ſpots that have been choſen for theſe receptacles of guilt, (6)

(1) Collier, Ecc. Hiſt. vol. II.

(2) "In this ſuburbe ſtoode the great abbay of Hyde, and hath yet a paroche chirche." Itin. vol. III, p. 102.

(3) Britannia, Hampſhire. (4) Vol. II, p. 502. (5) Leland, ut ſupra.

(6) A gaol has alſo been erected upon the ruins of the famous abbey of Reading, the foundation and choſen burial place of Henry I.

has

has been the exact ſite of the moſt ſacred part of Hyde-abbey; namely, the church and choir. Thus miſcreants couch amidſt the aſhes of our Alfreds and Edwards; and where once religious ſilence and contemplation was only interrupted by the bell of regular obſervance and the chanting of devotion, now alone reſound the clank of the captive's chain, and the oaths of the profligate. In digging for the foundations of that mournful edifice, at almoſt every ſtroke of the mattock or ſpade ſome ancient ſepulchre or other was violated, the venerable contents of which were treated with marked indignity. (1) On this occaſion a great number of ſtone coffins, of the form that is repreſented in our title page, were dug up, with a variety of other curious articles, ſuch as chalices, patins, rings, buckles, (2) the leather of ſhoes and boots, velvet and gold lace, belonging to chaſibles and other veſtments, as alſo the crook rims and joints of a beautiful croſier, double gilt.

Nothing now remains of this magnificent edifice, once judged worthy to form a cathedral, except ſome ruinous out-houſes, and a large barn, once probably the abbot's hall, which ſeems to beſpeak the workmanſhip of the 12th century. The adjoining gate-way, with the flat arch and a canopy, ſupported by the buſts of Alfred and Edward, is probably of a later date by three centuries. The pariſh church of St. Bartholomew indeed remains, the greater part of which ſhews an antiquity as high as the firſt foundation of the abbey, whilſt the addition that appears to have been made to it ſo lately as the reign of Henry VII, is quite in ruins. This church never formed part of the abbey itſelf, but, like the pariſh church of St. Swithun with reſpect to the cathedral, was intended for the benefit of the ſervants and other lay perſons belonging to the monaſtery. From the ſaid church there is a cauſeway, upon the bank of the ſtream, that paſſed through the abbey, which retains the name of the Monks Walk, and conducts to their poſſeſſions at *Wordie*, (3) now called

(1) The writer of this was in ſome degree witneſs to the ſcene which he deſcribes.
(2) See engravings of ſome of theſe articles in our Miſcellaneous Plate, vol. 1.
(3) Cart. de Inſpex.

*Worthy*,

*Worthy*. We muſt add that many capitals of columns, buſts, and other ornaments, that have been dug out of the ruins here, are to be ſeen in different parts of the city, and particularly at the bridewell itſelf, where there are alſo two ſtone coffins. But the moſt remarkable curioſity of this nature was taken out of the ruins above 40 years ago, and placed in a wall in St. Peter's-ſtreet, being an inſcription in pure Saxon characters, containing the name of ALFRED, and the date DCCCLXXXI. (1) This demonſtrates the error of thoſe perſons who ſuppoſe it to have been the foundation ſtone of the New Minſter, which was not begun to be built until about 20 years later. Moſt likely, upon the removal of the abbey to Hyde, this inſcription was placed under a buſt of the immortal Alfred, to commemorate its original founder.

(1) See our Miſcellaneous Plate, vol. I.—Theſe characters were in uſe ſo late as the reign of Henry II, as appears by the Chronicle of the abbey of Peterborough, uſually called the Saxon Chronicle. The ſtone itſelf is now in the poſſeſſion of Henry Howard, eſq. of Corby Caſtle.

THE END.

SUPPLEMENT.





Jas. Cave del.t Winton.

Phip. Sculp.

## Inside View of the Altar End.



## Outside View of St. Peter's Chapel, Winton.



NORMAN DOORWAY LEADING TO THE CHAPEL, FROM St PETER'S STREET.

Published as the Act directs, Nov.r 1. 1798. by Jas. Robbins, Winchester.

# SUPPLEMENT.

*Occasion of this Supplement.—Origin of the present Name of St. Peter's House and Street.—The general Style of St. Peter's Chapel.—The ancient Portico of Magdalen Church.—Druidical Altar and other Antiques.—General View of the Chapel on the Outside.—Survey of the Porch adjoining to it.—Description of the Altar-piece, Tabernacle, and other Ornaments within the Sanctuary.—General View of the Body of the Chapel within.—Description of the Windows, and Paintings opposite to them.—Devices and Inscriptions under the Gallery.—Ornaments and Inscriptions at the Bottom of the Chapel.—Painted Window over the Door.—The Gallery.—Bosses in the Centre of the Ceiling.—The Sacristy.*

THOUGH the chapel of St. Peter has no title to a ſeparate and detailed deſcription, either for its antiquity or its importance, yet as many of its ornaments are illuſtrative of different antiquities relating to this city, and as ſuch a one is frequently called for by ſtrangers, we have been induced to annex it to the preſent ſurvey, by way of ſupplement, which thoſe perſons who are deſirous of information on this ſubject may conſult, whilſt others, who judge it to be unworthy of their notice, may paſs it over, and here take their leave of us as their guide.

Returning from Hyde-abbey by the North-gate, we are at no great diſtance from St. Peter's-ſtreet, in which the aforeſaid chapel is ſituated, and through which is the ſhorteſt road into the centre of the city. We have ſaid that this ſtreet was anciently called Fleſhmonger-ſtreet, from the ſhambles that were there ſituated, and we are led to believe that it retained this name until the time of the great plague in 1667, ſoon after which a worthy and religious man, Roger Corham, eſq. having built a houſe on the ſite of the ancient church of St. Peter de Macello, in the

centre of the ſtreet, affixed a ſtone in the front of it, with the following inſcription, which is ſtill viſible there:—THIS IS ST. PETER'S-STREET. The ſame circumſtance has occaſioned the houſe itſelf, ever ſince, to be called ST. PETER'S-HOUSE. From the time of this houſe being erected, except during a few ſtormy intervals, there has always been a Catholic chapel, either in the houſe itſelf, or in a detatched building ſituated in the garden behind it. Conſiderable ſums had been expended in altering this building, in order to render it more commodious for the purpoſes of a chapel, particularly in the years 1759 and 1784; nevertheleſs it was ſtill ſo inconvenient, and at the ſame time ſo inſecure, that it became neceſſary, in 1792, to take it down to the foundation and rebuild it. This meaſure being reſolved upon, inſtead of following the modern ſtyle of building churches and chapels, which are in general ſquare chambers, with ſmall ſaſhed windows and faſhionable decorations, hardly to be diſtinguiſhed, when the altars and benches are removed, from common aſſembly-rooms, it was concluded upon to imitate the models in this kind which have been left us by our religious anceſtors, who applied themſelves with ſuch ardour and unrivalled ſucceſs to the cultivation and perfection of eccleſiaſtical architecture. If the preſent chapel of St. Peter really has the effect of producing a certain degree of thoſe pleaſing and awful ſenſations, which many perſons ſay they feel in entering into it, the merit is entirely due to the inventors of the Gothic ſtyle of building, and of its correſponding decorations in the middle ages, which have been as cloſely followed in the preſent oratory, as the limited finances of the perſons concerned in it would permit. The general idea of the fabric having been formed upon the ſpot, was afterwards reduced into order by an artiſt in London, who is, beyond all diſpute, the moſt converſant in this ſtyle of architecture of any man in the kingdom. (1) It would be unjuſt, however, to mention the name of that architect, without declaring that the many defects,

(1) This muſt be admitted by thoſe who have ſeen Mr. Carter's dràwings of various cathedrals, and his works in general. Amongſt theſe it is proper to notice his various plans, ſections, and elevations of Exeter cathedral, which were laſt year ſo ſuperbly engraved for the Society of Antiquaries.

which

which an adept in the art will diſcern in the preſent work, have all been occaſioned by a departure from his drawings. This has ſometimes happened through the inattention of the workmen, and at other times from motives of œconomy.

The object firſt claiming our attention is the Saxon portal, which ſtands at the entrance of the walk conducting to the chapel This is an exceedingly good ſpecimen of the Saxon ſtyle, the mouldings undercut and pillars with their capitals and baſes being exceedingly bold, and both well deſigned and well wrought, without either thoſe fanciful or clumſy ornaments, which ſometimes encumber Saxon columns and arches. Its chief merit, however, is, that it is a genuine antique, having been removed hither, by piecemeal, from the church of St. Magdalen's hoſpital, upon the hill, where it was the weſtern doorway, when that venerable fabric was devoted to deſtruction, and its materials expoſed to ſale. We have already ſtated (1) the ſtrong grounds there are for aſcribing the foundation in queſtion to biſhop Toclyve, in the 12th century, as a reparation of the ſcandal which he had given by joining in the perſecution of St. Thomas Becket, with which period its architecture, as we have remarked, admirably agrees. (2) In conformity with this idea, the following inſcription is cut upon a ſtone over the centre of the arch, alluding to the date of its firſt erection, on Magdalen-hill, and to that of its ſecond poſition in the place which it now occupies:—

D. O. M.

ÆDIFICAT: A. D. MCLXXIV
REÆDIFICAT: MDCCXCII. (3)

Amongſt the few records that ſubſiſt of the charitable inſtitution above-mentioned, we have omitted to notice one relating to a tranſaction which

(1) See above, p. 202, &c. (2) Ibid.

(3) *To the Gracious and Supreme Deiety.*

*Built* 1174.
*Rebuilt* *in the year of Chriſt* 1792.

N. B. There being a neceſſity on ſuch an occaſion of mentioning ſome one year, we have fixed upon that put down above, as the moſt probable date of the ſaid work.

took place, when the illuſtrious Waynflete was its maſter, and which ſeems to prove that there exiſted ſome ſort of relation between the hoſpital and the church of St. Peter de Macello, now St. Peter's-houſe. The ſaid maſter claiming a certain penſion in favor of the hoſpital from one Alice, the widow of Peter Caperygh, the diſpute concerning it was adjuſted at the laſt mentioned church. (1) Whether the relation in queſtion did or not exiſt, yet certain it is, that the ſpot on which St. Mary Magdalen's-hoſpital recovered its juſt rights, at the beginning of the 15th century, at the concluſion of the 18th, preſerves the only part of it, which is now ſubſiſting.

Having paſſed the portal, we ſee fixed in the wall, on our right hand, certain capitals and boſſes of groins, collected from the ruins of Hyde-abbey, repreſenting foliage and different animals, which are curious for their execution and groteſque deſigns, alſo a buſt from the fortifications of the ancient caſtle. Underneath theſe is now placed the Druidical ſtone, which is particularly deſcribed in our former volume, (2) and of which a ſmall engraving is exhibited in the preſent volume. (3) In vindication of the antiquity and uſe aſſigned to this article, it may be proper to ſtate, in a few words, the following particulars:—This ſtone, which is nearly of the weight of two tons, and others much larger than it, which lie in different parts of the city and its neighbourhood, particularly in the river at Twyford, muſt have been brought hither from Bagſhot-heath, a diſtance of 30 miles, (for there are none found in the earth nearer to the city) for ſome very important porpoſe. They are equally unfit for carving and for building, and they could anſwer no civil or religious purpoſe, that we can diſcover, to the Romans, the Saxons, the Danes, or the Normans. On the other hand, we know that ſuch huge unwrought ſtones, myſtically arranged, formed the temples and the altars of the Britiſh Druids, and we may be aſſured that our Caer Gwent, being one of the chief cities, both amongſt the Celtic and the Belgic Britons, was not deſtitute of ſuch eſſential parts of their religion. We have not, indeed, ſuch good

(1) MS. Hoſpit. penes Wavel, the late maſter.
(2) Vol. 1, p. 10, note.
(3) In the title page.

grounds

grounds for deciding to which of the particular Druidical rites this ſtone was ſubſervient, as we have for believing that it belonged to them in general. It might have been a Cromlech, or altar ſtone; an augurial Logan, or rocking ſtone; or, finally, a ſanctifying Tolmen, though we are inclined to believe it to have been of the firſt mentioned kind, (1) and that the hole, into which the cavities on the ſurface diſcharge themſelves, was intended to retain a certain quantity of human blood, that iſſued from the unhappy victim, and which was uſed for different purpoſes of religion and augury. The ſight of this bloody monument of Pagan ſuperſtition near the peaceful and conſoling oratory of the true God, ſerves, by the contraſt, to recommend and endear the latter to the thoughtful Chriſtian.

Proceeding a few ſteps along the gravel walk, we have the whole extent of the chapel in view, being a light Gothic building, coated with ſtucco, reſembling free ſtone, with mullioned windows, ſhelving buttreſſes, a parapet with open quatrefoils and crocketted pinnacles, terminating in gilt croſſes. The corbels of the canopies, over the ſeveral windows, conſiſt of the buſts of kings, queens, and biſhops, with their reſpective emblems, and the frieze is diſtinctively charged with thoſe of St. Peter, in whoſe name the chapel is dedicated, viz. with nets, fiſhes, a crook, ſheep, a ſword with a human ear upon it, a cock, chains, a ſcourge, and an inverted croſs; beſides a chalice, patin, mitre, and the initials of his name. The total length of the chapel, on the outſide, is 75 feet, its height, to the top of the cornice, 24 feet, and to the ſummit of the pinnacles, 35 feet. The windows are twelve feet high and four feet ſix inches broad.

We firſt advance to the porch, which, like the body of the chapel, is in the Gothic ſtyle, being flanked with buttreſſes and ornamented with pinnacles, quatrefoils, &c. the whole being ſurmounted with a niche,

(1) We are induced to adopt this opinion from the appearance of the ſurface, though otherwiſe we muſt own that this ſtone very much reſembles, in its general ſhape, a Tolmen, in Conſtantine pariſh, in Cornwall, of which Borlaſe has given us a plate, n. XIII. See his Antiquities of that County.

containing

containing a ſmall ſtatue of St. Peter, holding his keys. Below this are placed his Majeſty's arms, with the following inſcription :—

ANNO XXXIII GEORGI. M. B. F. et H. REGIS, &c. FÆLICIS, CASTI, INTEGRITATIS VINDICIS, PATRIS PATRIÆ. (1)

In the three compartments of the parapet is the following triple injunction of the aforeſaid apoſtle :—*Fear God. Honour the King. Love your Brethren.* 1 Peter, c. II. We find the inſide of the porch vaulted with highly pitched arches, the butments of which reſt on the capitals of four ſlender pillars. On the boſs, in the centre of the groin, is painted, in light and ſhade, the myſtical ladder of Jacob, with the following inſcription round it :—*This is no other than the House of God, and the Gate of Heaven.* Geneſ. c. XXVIII. Within the porch, on the right hand wall, we find the marble tablet with the inſcription, originally erected by the emigrant French clergy, in their chapel at the King's Houſe, which we have inſerted above. (2) Upon the ſaid houſe being given up to the military, the moſt noble the marquis of Buckingham, who had generouſly defrayed the expence of the tablet, committed the preſervation of it to the incumbent of St. Peter's chapel, who erected it where it is ſeen at preſent. Three other inſcriptions are diſpoſed under the curve of the aforeſaid arches, viz. immediately within the porch :—*The place on which thou standest is holy ground.* Exod. c. III ; and round the pointed head of the chapel door :—*Before prayer prepare thy soul.* Eccleſ. XXVIII. *My eye shall be open and my ears....attentive to ....him who shall pray in this place.* II Chronic. c. VII.

Entering into the chapel, the eye will be firſt caught by the figure of our Divine Saviour in glory, over the altar, with the law-giver Moſes, and the chief of the prophets Elias, attending and adoring him, whilſt the three choſen apoſtles, overcome with aſtoniſhment and dazzled with the light that proceeds from him, are proſtrate on the ground in prayer.

(1) *Erected in the 33d year of the reign of George III, king of Great Britain, France, and Ireland, &c. Happy, Temperate, the Aſſertor of Innocence, the Father of his Country.*

(2) See p. 167.

This

This altar-piece, which is ten feet ſix inches high, and eight feet ſix inches wide, was painted by Mr. William Cave, ſenior, of this city, from a copy of Raphael's famous Transfiguration, which latter piece is allowed to be the firſt picture, in point of merit, extant. (1) The ſaid altar-piece, is incloſed in a Gothic cinquefoil arch, ſupported by double pillars and flanked with elegant buttreſſes, which are ſurmounted with pinnacles that terminate in pomegranates. The canopy of the arch, ſpringing from the ſaid buttreſſes, tapers up to the crown of the vaulting, where it ends in a lily. In the open ſpace, between the top of the arch and the point of the canopy, immediately over the head of our Savionr in the altar-piece, is a quatrefoil inſcribed in a circle, containing a tranſparent painting upon glaſs of a Dove, which, by means of light that is let in upon it from behind, produces a ſurpriſing and pleaſing effect. The whole of the work, within the buttreſſes, taken together, which is ſixteen feet in height, and twelve in breadth, reſts upon a row of ſmall Gothic arches ſupported by corbels. The ſaid wood work is painted white, but the mouldings and other ornaments are gilt.

The tabernacle, as it is now excluſively called, which ſtands in the centre of the altar, is peculiarly rich and elaborate, being a model of the weſt end of York Minſter, but with ſuch variations as the nature and uſe of a tabernacle require. The door, which, amongſt other ornaments, is carved with the emblems of Chriſt's paſſion, unavoidably occupies the greateſt part of the ſpace between the towers; and the towers themſelves, inſtead of windows, contain canopied niches, in which are placed gilt emblematical ſtatues, namely thoſe of Faith, Hope, the Love of God, and the Love of our Neighbour. Over the centre of the tabernacle is a well proportioned croſs-flory, which is covered with ſtones of cut glaſs. This ſupports an ivory figure of Chriſt crucified, exceedingly well wrought. The ſteps for ſupporting the candleſticks, on each ſide of the tabernacle, are carved with two rows of Gothic faſcia, and, like the tabernacle, preſents no colour but white and gold.

(1) This was accordingly the firſt work of art which the French put into requiſition, when they were enabled to give laws to Rome.

The

The altar itſelf is a Gothic table, ſupported by arches in the ſame ſtyle, being painted white with gilt mouldings. The front pannel, inſtead of an antependium, exhibits our Saviour taken from the croſs, with his bleſſed mother, St. John, and St. Mary Magdalen, being copied from a celebrated picture of Dominichino, in the poſſeſſion of lord Arundell. It is painted in chiaro obſcuro, to repreſent carving, which ſeems to be executed in the native rock. The ſide pannels are painted in the ſame manner, one of which exhibits Mount Calvary with the three vacant croſſes, the other the garden and ſepulchre in which our Lord was buried. Near the altar, on both ſides of it, are ſmall tables, called Credences, which are copied from ſimilar tables ſtill exiſting in certain chantries in the cathedral of this city. The tables themſelves are marble, but their pedeſtals are wood, painted white and gilt. Over the credences, but beneath the aforeſaid corbels, are two emblematical devices, carved and gilt, which are well known to the pious. That on the goſpel ſide repreſents a heart wounded by a ſpear, with three nails placed over it. The other, on the epiſtle ſide, exhibits a heart transfixed with a ſword, which, as well as the former, is ſurrounded with rays of glory.

There is a door, rich with Gothic carvings, on each ſide of the altar; the canopies over the arched doorways are ſupported, at each end, by gilt cherubs. The doorway, on the right hand, conducts into the ſacriſty, that on the left into a paſſage, communicating with the ſacriſty on one hand, and the garden on the left, likewiſe with a flight of ſtairs, leading up into a private gallery, over the ſacriſty. In the ſpandrils of the ſaid doorways are four ſhields, containing the emblems of the four evangeliſts, with a ſcroll, inſcribed with the beginning of the goſpel according to each of them. The firſt, on the goſpel ſide, repreſents a winged man, for St. Matthew, with the words:—*The book of the generation of Jesus Chriſt.* The ſecond a lion, for St. Mark, with the text:—*A voice of one crying in the desert.* The third ſhield, being on the epiſtle ſide, repreſents a bull, with the introduction of St. Luke:—*A certain prieſt named Zachary.* On the remaining ſhield is painted an eagle, with the

ſublime

ſublime opening of St. John's goſpel:—*In the beginning was the word.* Over each of theſe figures is a label, inſcribed with the word HOLY, in alluſion to chap. IV, v. 8. of the Apocalypſe. Over the canopies of the doors is a frieze and cornice, the former being charged with carved and gilt foliage and flowers. Above theſe is a range of cloſed Gothic arches, carved and gilt, in the centre of which are relieved canopies, under which are ſeen the figure of St. Peter, with his keys and inverted croſs, on one ſide, and that of St. Paul, with his ſword and book, on the other, painted in light and ſhade, to imitate ſculpture. The next row higher up conſiſts of inverted Gothic arches, with gilt mouldings, being a ſpecies of antique rail work, which is open, for the benefit of thoſe perſons who attend the divine ſervice from the aforeſaid private gallery. A grey ſilk curtain, however, of the general colour of the chapel, hangs before the ſaid railing, and conceals ſuch perſons from the ſight of the congregation.

Over this railing, on both ſides, is a cloſed embattlement, carved and gilt, containing alternate niches and quatrefoils. In each of the former, is an angel in the act of adoration towards the altar, and in each of the latter ſome emblem of the bleſſed ſacrament, as the tree of paradiſe, the paſcal lamb, the ark of the covenant, the loaves of propoſition, &c. In the centre, however, of this embattlement, on each ſide, riſes a niche of a much larger ſize, containing the figure of a biſhop, painted in light and ſhade, like thoſe of the apoſtles underneath. That over St. Peter is intended for St. Swithun, the patron ſaint of the city and the joint patron of the chapel, whilſt the other repreſents St. Birinus, the apoſtle of this country of the Weſt Saxons, and another patron of the preſent chapel. We omitted to mention, that on a faſcia immediately below the open rail-work, is painted, in ſmall compartments, the moſt remarkable incidents in the hiſtories of theſe two holy perſonages, once ſo famous in Wincheſter. To begin with the latter, we ſee St. Birinus on his knees before pope Honorius, who inveſts him with his commiſſion of preaching the goſpel to the idolatrous Weſt Saxons. His mitre is placed near him,

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ſide of the ſanctuary, is borrowed from the city croſs, and other ancient erections of the ſame kind.

Turning ourſelves round, we now take a general view of the body of the chapel. It is lighted by ſix large Gothic windows, the dimenſions of which have been already given, each one containing three lights. They have canopies in the inſide as well as on the outſide, the former of which reſt upon cherubs for brackets, and taper up to the height of three feet above the crown of the arch. Directly oppoſite to the windows are pictures painted on canvaſs in light and ſhade, of the ſame ſize and form as the windows, and with ſimilar canopies, over which, to the number of twelve in all, are ſhields, containing the buſts and emblems of the twelve apoſtles. Between the ſaid windows and pictures, riſe up tall columns, with plain capitals and baſes. Theſe are painted of a ſtraw colour, whilſt the body of the chapel is of a French grey caſt. From each of the capitals ſpring five ribs; theſe ſupport the ceiling, which is regularly vaulted, and the boſſes at the interſections of the ribs, all along the centre of the ceiling, are painted and gilt in various ſacred emblems. Near the upper end of the chapel hangs a lamp, richly ſculptured, gilt and painted, with a number of angels ſupporting the ſeveral emblems of our Saviour's paſſion. At the lower end of it is a gallery, ſupported by light pointed arches and ſlender columns, and faced with Gothic railing of a different form from either of thoſe kinds mentioned above.

To deſcend now to a more particular deſcription of the objects in the body of the chapel, that which will firſt ſtrike our ſight is the glaſs in the windows, the mullions of which we have already ſurveyed from the outſide. The ſaid glaſs is ground, by which means it admits the light, but prevents any object from being ſeen through them. They are alſo richly painted, with alternate quatrefoils and croix patés, in yellow, blue, and ombre, on every pane, except thoſe under the arches, which have their peculiar ornaments. But what is chiefly deſerving of notice are the ovals, of which there are three in each window, containing the figures of the moſt renowned ſaints or kings, who heretofore flouriſhed

in

in Wincheſter, with their names and the dates of their reſpective deaths, in the following order:—

In the firſt window, S. BIRINUS, APOST. A. D. 650. S. HEDDA, EP. A. D. 705. INA, REX, A. D. 727. In the ſecond window, S. DANIEL, EP. A D. 745. ETHELWULPHUS, REX, A. D. 856. S. SWITHUN, EP. A. D. 865. In the third window, ALFRED, REX, A. D. 900. S. ALSWITHA, REGINA, A. D. 904. S. GRIMBALD, ABB. A. D. 904. In the fourth window, S. BRINSTAN, EP. A. D. 934. S. ELPHEGUS, CALV. A. D. 946, being both in the ſame oval. S. EDBURGA, VIRGO, A. D. 960. S. ETHELWOLD, EP. A. D. 984. The remaining windows being cut off by the gallery, have other devices, which can only be ſeen from that ſituation.

Oppoſite the windows are the pictures, painted in chiaro obſcuro, above-mentioned. The ſubjects of theſe pictures are ſelected for inſtruction, and at the bottom of them are Gothic work, and pannels containing paſſages of ſcripture, illuſtrative of theſe ſubjects, being painted in the Engliſh letter, as well as language, but in a faint ſhade, not to appear coarſe. In certain triangular compartments within the canopies, on both ſides of the chapel, are certain devices or initials that relate to the pictures. The firſt of theſe, which ſtands within the ſanctuary, is the Salutation of the Bleſſed Virgin, being a copy from the altar-piece of the college chapel, in this city, by Le Moine, which once anſwered the ſame purpoſe in a church on the continent. There is, however, this difference, that the back ground here repreſents part of the preſent chapel. The text on the pannel beneath is, *Hail, full of grace, the Lord is with thee: bleſſed art thou amongst women.* St. Luke, c. I, v. 28. The ſecond piece is the Laſt Supper, copied from the deſign of Hans Holbein, but the back ground of it preſents Gothic ſcenery, in which are introduced certain emblems of the Bleſſed Euchariſt, with ſuitable inſcriptions, viz. The ſacrifice of Abraham, *Take thy only begotten ſon Iſaac....and thou ſhalt offer him for a holocauſt.* Gen. c. XXII, v. 2; the ark of the covenant, *They ſhall make me a ſanctuary, and I will dwell in the midſt of them.* Exod. c. XXV, v. 8;

v. 8; the Iſraelites gathering manna, *This is the bread which the Lord hath given you.* The general text of the picture, on the pannel beneath, is, *Take ye and eat, this is my body.* St. Mat. c. xxvi, v. 26. The third picture is after Pouſſin, and exhibits our Lord giving the keys to St. Peter. In the back ground is St. Peter's church at Rome, and the preſent little chapel of St. Peter. The text below contains the warrant for this ſubject:—*Thou art Peter,* (1) *and upon this rock I will build my church, and the gates of Hell ſhall not prevail againſt it, and to thee I will give the keys of the kingdom of Heaven.* St. Mat. c. xvi, v. 18. The fourth painting preſents the death of Ananias, from Raphael's Cartoon. The ſcene, however, is placed at the altar of the preſent chapel. The inſcription is:—*Ananias, why hath Satan tempted thy heart, that thou ſhouldeſt lie to the Holy Ghoſt?....Thou haſt not lied to men, but to God.* Acts, c. v, v. 24. The fifth picture, which ſtands under the gallery, is that of our Saviour caſting the buyers and ſellers out of the temple; the back ground being the lower end of this chapel, deſigned as well as executed by Mr. Cave. The text on the pannel is:—*It is written that my houſe ſhall be called the houſe of prayer.* St. Mat. c. xxi, v. 13. The ſixth compartment, containing a large back door, facing the principal door of the chapel, is ornamentally painted, but has no picture.

In the front of the gallery, beneath the Gothic railing, are ſhields, on which are emblazoned the arms or initials, with their reſpective mottos, of the following benefactors or friends to St. Peter's chapel:—The Right Hon. lord Arundell, Edward Sheldon Conſtable, eſq. Thomas Stonor, eſq. Thomas Weld, eſq. James Wheble, eſq. William Meader, merchant, and William Cave, painter. The ſpandrils of the aforeſaid arches, under the gallery, afford ſpaces for ſhields, containing a great number of inſtructive religious devices and inſcriptions, of which we ſhall here give a liſt.

I. A very curious ancient device, explaining the doctrine of the Bleſſed Trinity, (2) with the inſcription, *Without faith it is impoſſible to pleaſe*

(1) Derived from the word Πετρα, ſignifying a rock.

(2) Amongſt other places, this is ſeen on the curious monument of John Campden, in the church of St. Croſs, and is copied and explained in Carter's Specimens of Ancient Sculpture, &c.

*God.*

*God.* Heb. c. 11, v. 2. II. A fountain with five ſpouts, being an emblem of the wounds of Chriſt, *Ye ſhall draw water from the fountains of your Saviour.* Iſai. c. xii, v. 3. III. An anchor, the ſign of hope, *Thou ſaveſt them who hope in thee.* Pſ. xvi. IV. A flaming heart, the emblem of charity, *The greateſt of theſe is charity.* 1 Cor. c. xv, v. 5. V. The tree of knowledge, with the ſerpent twiſted round it, preſenting an apple, and a death's head lying at the bottom of it, *The wages of ſin are death.* Rom. c. vi, v. 23. VI. A ſhip, with a croſs at the maſt head, and the word CATHOLIC inſcribed on the enſign at the ſtern, *He taught from the ſhip that belonged to Simon.* St. Luke, c. v, v. 3. VII. A candleſtick with ſeven branches, emblematic of the ſeven ſacraments, *Behold a lamp with ſeven lights.* Zach. iv, v. 2. VIII. A ſheep-pen, *There ſhall be one ſheep-fold and one ſhepherd.* St. John, c. x, v. 9. IX. A boy blowing bubbles, together with jewels, crowns, and an extinguiſhed candle, *Vanity of vanities, and all is vanity.* Eccleſ. c 1. X. A ſerpent, incloſing an hour-glaſs, with a ſword, on one ſide, and a palm branch on the other, *Theſe ſhall go to everlaſting pains, but the juſt to life eternal.* St. Mat. c. 25, v. 11. XI. Death with his ſcythe, *Duſt thou art, and into duſt thou ſhalt return.* Gen. c. 1. XII. An angel ſounding a trumpet, *The trumpet ſhall ſound, and the dead ſhall ariſe.* 1 Cor. xv.

Beſides theſe devices and inſcriptions in front of the arches, there are others on the back part of them, which are viſible to perſons at the lower end of the chapel, whoſe faces are turned to the altar. Inſcription in the firſt ſcroll, *He who eateth this bread, or drinketh the cup of the Lord unworthily, is guilty of the body and the blood of our Lord.* 1 Cor. c. 11. Scroll II. *Come eat my bread and drink my wine, which I have prepared for you.* Prov. c. ix.—Figure on the correſponding ſhield, a hoſt and chalice, with wheat and grapes. Scroll III. *Behold, O Lord, and look upon the face of thy Chriſt.* Pſ. lxxxiii. Scroll IV. *There hath ſtood one in the midſt of you, whom you have not known.* St. John, c. iv. Scroll V. *My fleſh is meat indeed, and my blood is drink indeed.*

St.

St. John, c. VI.—Correſponding emblem, a lamb lying upon an ancient altar. Scroll VI. *In every place there ſhall be ſacrifice and a pure oblation.* Malac. c. I. Scroll VII. *This people honoureth me with their lips, but their heart is far from me.* Mal. c. I. Scroll VIII. *The prayer of him that humbleth himſelf ſhall pierce the clouds.* Eccl. c. XXXV. Scroll IX. *Let my prayer be directed as incenſe in thy ſight.* Pſ. CXL. —Correſponding device, an angel miniſtering at the altar of incenſe. Scroll X. *Let us go with confidence to the throne of mercy, that we may find grace.* Heb. Scroll XI. *I have choſen to be the leaſt in thy houſe, rather than to dwell in the tabernacles of ſinners.* Pſ. LXXXIII. Scroll XII. *How lovely are thy tabernacles, O God of Hoſts.* Pſ. LXXXIII. —Correſponding emblem, a Chriſtian altar.

At the extremity of the arcades, againſt the bottom wall, on the epiſtle ſide, is a picture, in light and ſhade, of one of the patron ſaint's miracles, namely, St. Peter's raiſing Tabitha to life, with the following words on the pannel, amidſt the Gothic work below:—*Tabitha ariſe.* Acts, c. IX, v. 40. The center compartment is vacant, to receive recommendations of the deceaſed; it has, however, the following text of ſcripture:—*It is a holy and ſalutary thought to pray for the dead, that they may be looſed from their ſins.* II Maccab. c. XII, v. 46. On the upper end of this compartment, which is to be ſeen over the gallery ſtairs, is painted a figure of death flying, and with his ſcythe mowing the ſurface of the world. At the end of the arcade, on the goſpel ſide, is the martyrdom of the patron ſaint, on an inverted croſs, with the following prophecy of our Saviour to him:—*When thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee. This he ſaid, ſignifying by what death he ſhould glorify God.* St. John, c. XXI, v. 18, 19.

There is a niche in the wall, cloſe to the principal entry into the chapel, in which ſtands the holy water vat, (1) with the following inſcription on a twiſted label over it:—*Waſh me yet more from my iniquity, and cleanſe me from my ſin.* Pſ. L. On each ſide of this are

(1) The holy water vat or kettle, ſo called in the inventories of ancient cathedrals.

ſmall

ſmall cheſts to receive money, viz. one for the relief of the poor, with this label, *He that hath mercy on the poor, lendeth to the Lord, and he will repay him.* Prov. c. cxix; the other for the repair of the chapel, with this text, *O Lord I have loved the beauty of thy houſe, and the place where thy glory dwelleth.* Pſ. xxv.

The pointed window over the door, which conſiſts of thirty pieces of glaſs, has ſo many different ſubjects painted on it, forming one general deſign, viz. the mutual relation of the old and the new law. The higheſt compartment contains the uſual emblem of the Bleſſed Trinity, inſcribed in a circle of rays. The next underneath repreſents the Divine Meſſiah at full length, reſting on a croſs, and in the attitude of preaching. In the compartments round theſe are angels and cherubims in adoration. On a large pane beneath are the tables of the law, ſurrounded with dark clouds and rays of lightning, with other objects of terror, viz. a ſcourge, a ſword, and a death's head. On the correſponding pane, of the oppoſite ſide, is the book of the goſpel, open at this paſſage: *In the beginning was the word, &c.* with the mytical dove ſhedding his rays from above, and a crown, an olive, and a palm branch. Near theſe are depicted the ſacrifices of the old and of the new law, viz. a lamb burning on an ancient altar, on one hand, and a chalice and hoſt upon a Chriſtian altar, on the other; alſo the moſt illuſtrious perſonages belonging to the two covenants, there Moſes, here the Bleſſed Virgin. The following ancient prophets are next ſeen in a row:—David, with an air of inſpiration, writing his pſalms, Solomon praying in the temple, Jonas eſcaping from the whale, and Elias fed by ravens. Oppoſite to theſe are, St. John the Baptiſt, St. Joſeph, St, Peter in chains, and St. Paul preaching at Athens. The laſt ſeries conſiſts of the four greater prophets, Iſaias, with the angel purifying his lips in the temple, Jeremy weeping amongſt ruins, (1) Ezechiel contemplating the myſtical wheel, and Daniel in the

(1) The ruins, amongſt which the prophet ſits, are copied from the church of St. Mary Magdalen on the Hill, as it appeared about ſeven years ago, the doorway of which forms the portico in St. Peter's-ſtreet, leading to the chapel. See Vetuſt. Monum. vol. III.

lions' den. Correſponding with theſe are the four evangeliſts, with their characteriſtical emblems. On the ſide of the old law is an hour glaſs, the mark of time; on that of the new, a ſerpent in a circle, the emblem of eternity. The whole painting of the ſaid window is the work of Mr. James Cave, of this city.

We now aſcend into the gallery, where we find a large organ, which once belonged to Handel. At preſent it is encloſed in a caſe of Gothic work. Over this, on a label winding under the arch of the ceiling, are the two following texts of ſcripture:—*I will ſing praiſe to thee in the ſight of thy angels: I will confeſs thy name in thy holy temple.* Pſ. CXXXVIII. *Praiſe the Lord with timbrel and the choir, praiſe him with ſtrings and organs.* Pſ. CXLIX. The quatrefoil centre window, at the back of the gallery, conſiſts of ſtained glaſs, of Mr. Eggington's manufactory, and contains the uſual emblem of the Bleſſed Trinity. The other two end windows, conſiſting each of two lights, are Gothic, but wrought and painted in a different ſtyle from thoſe in the body of the chapel. The four ovals which they contain, exhibit the four great doctors of the Latin church, St. Ambroſe, St. Auguſtine, St. Jerom, and St. Gregory the Great. The emblems in one of the ſide windows are thoſe of Faith, Hope, and Charity, in the other the initials and devices of the preſent Vicar Apoſtolic, the biſhop of Centuriæ, of the preſent incumbent, and of the ingenious and indefatigable painter, Mr. Wm. Cave.

From the gallery we have an advantageous view of the luminous dove over the altar, likewiſe of a conſiderable number of the painted and gilt boſſes, which occur wherever the ribs of the groining interſect each other. Thoſe at the extremities, cloſe to the walls on each ſide, contain chiefly the different implements of the ſacred Paſſion, whilſt thoſe in the centre preſent a ſucceſſion of the principal emblems of Chriſt himſelf, with ſuitable inſcriptions in gilt Roman letters. The firſt of theſe, being that neareſt to the altar, ſhews a pelican drawing blood from its own breaſt, with this inſcription: O SACRUM CONVIVIUM. (1) The

(1) *O Sacred Banquet.* Ch. Off.

ſecond

ſecond exhibits a lamb, with the text: *ECCE AGNUS DEI.* (1) The next is the brazen ſerpent: QUI ASPICIT VIVET. (2) The fourth is a lion: VICIT LEO. (3) The fifth device is one very common on the tombs of the martyrs and other Chriſtians, who were buried in the catacombs during the three firſt centuries, viz. a fiſh, with the Greek initials ΙΧΘΥΣ. (4) The laſt conſiſts of the famous labarum of Conſtantine, being the figure of a croſs, which appeared to him in the air, previouſly to his victory over the Pagan tyrant Maxentius, with the monogram of the name of Chriſt, and the Greek inſcription around it, ΣΝ ΤΟΥΤΩ ΝΙΚΑ. (5) Deſcending from the gallery, on a Gothic pannel in the headway, the following text of ſcripture meets our eyes:—*Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to deſtruction, and many there are who go in thereat. How narrow is the gate, and how ſtrait the way that leadeth to life, and few there are that find it!* St. Mat. c. VII, v. 13, 14.

In the ſacriſty belonging to this chapel is kept an old proceſſional croſs, now newly painted, that, before the Reformation, belonged to the neighbouring pariſh church of Barton Stacey; likewiſe an ancient cope, &c. The arched window over the door leading into the garden is painted with wheat ſheaves, vines, a hoſt, and a chalice. The following texts occur on labels in the two lights of which it conſiſts:—*I have choſen this place to myſelf for a houſe of ſacrifice.* II Chron. c. VII. *There ſhall be ſacrifice and a pure oblation.* Malach. c. I. Cloſe to the door hangs a copy of the certificate of the conſecration of this chapel and altar, of

(1) *Behold the lamb of God.* St. John, c. I.

(2) *He who looks thereon ſhall live.* Numb. c. XXI.

(3) *The lion hath conquered.* Apoc. c.

(4) The initials of the following five Greek words, Ἰησους Χριστος Θεου Υἱὸς Σωτηρ, which mean *Jeſus Chriſt, Son of God, Saviour,* being put together make the word ΙΧΘΥΣ, which means *a fiſh.* This device, as we have ſtated, having been in frequent uſe before the time of Arius, alone ſuffices to condemn his impious novelty.

(5) *In this conquer.* Euſebius, in his Life of Conſtantine, declares that he heard this emperor atteſt, upon oath, the truth of this miraculous apparition.

which

which the following is an extract:—" A. D. 1792, die 5 Decembris. Ego Joannes epiſcopus Centurienſis conſecravi eccleſiam et altare hoc, in honorem B. Mariæ Virginis et S. S. Petri apoſtoli, et Birini et Swithuni confeſſorum pontificum et reliquias S. S. martyrum Pii et Conſtantii et S. S. virginum et martyrum Severæ et Victoræ in eo incluſi, &c." (1)

(1) A. D. 1792, Dec. 5, I John, biſhop of Centuriæ, conſecrated this chapel and this altar, in honour of the Bleſſed Virgin Mary, St. Peter the apoſtle, and St. Birinus and St. Swithun, confeſſors and biſhops; and I encloſed in the altar the relics of S. S. Pius and Conſtantius, martyrs, and of S. S. Severa and Victoria, virgins and martyrs, &c.

BRITISH MUSEUM

END OF THE SUPPLEMENT.

APPENDIX.

BRITISH MUSEUM

## TABLE I.

*Ancient Ichnography of the City of Winchester.*

No.
1 Cathedral.
2 Original grave and chapel of St. Swithun.
3 Church of St. Grimbald's abbey, alias New Minster.
4444 Offices and enclosure of ditto
5555 Palace of William the Conqueror.
6666 Late enclosure of St. Swithun's priory.
7 Fortified entrance into the enclosure.
8 Charnel-house.
9 St. Mary's chapel belonging to ditto.
10 NORTH GATE OF THE PRIORY.
11 Buttery.
12 Cellarer's store-house.
13 Kitchen, with vestibule over it.
14 Scullery, with Refectory over it.
15 Cloisters.
16 NOVICIATE.
17 17 APARTMENTS FOR GUESTS.
18 Priors quarters.
19 Chapter-house.
20 Dark cloister.
21 INFIRMARY.
22 Brew-house.
23 Mill.
24 Infirmary garden.
25 Workshops for monks.
26 REFECTORY FOR POOR STRANGERS.
27 27 APARTMENTS FOR DITTO.
28 South gate of the priory.
29 King's-gate.
30 Parish church of St. Swithun.
31 College-street.
32 The nun's hospital.
33 The first tower and court of College.
34 Middle tower and second court.
35 Chapel.
36 Hall.
37 Cloisters and chapel.
38 La Carité.
39 Wolvesey gates.
40 Passage from the bishop's castle to the cathedral.
41 Wolvesey chapel.
42 Bishop Morley's palace (modern)
43 South-gate.
44 Drawbridge of the castle.
45 Keep of the castle.
46 Entrance into keep.
47 Wall connecting works of the city with the castle.
48 Chapel of St. Stephen, now County Hall.
49 King's-house.
50 Suburb of St. Valery.
51 Church and cemetery of St. Anastasia.
52 St. Mary's in the ditch.
53 West-gate.
54 St. Clement's.
55 All Hallows.
56 St. Mary Odes.
57 St. Margaret's.
58 St. Petrocus's, now St. Thomas's.
59 The Guild Hall.
60 a St. Swithun's.
60 b The duchess of Portsmouth's house (modern).
61 St. Peter's house and porch.
62 St. Peter's de Macello, now the chapel.
63 St. Martin's.
64 St. Michael's.
65 The Market Cross.
66 St. Laurence's.
67 Clobery-house, now the hospital.
68 St. Mary Kalendar's.
69 St. George's.
70 St. Maurice's.
71 The church and convent of the Franciscan friars.
72 The enclosure of ditto.
73 St. Ruel's, alias Rumbold's.
74 The Charnel-house and chapel of the Holy Trinity.
75 The abbey church of St. Mary.
76 Convent of the nuns.
77 Enclosure of ditto.
78 St. Peter's Colebrook.
79 St. Mary's of the Linen-web.
80 Hospital of St. John the Baptist, now St. John's-house.
81 Chapel of ditto.
82 Convent of the Dominicans.
83 Church of ditto.
84 84 Enclosure of ditto.
85 East-gate.
86 ST. PETER'S.
87 St. Peter's Chushul.
88 St. John's of the Mount.
89 St. Giles's-hill.
90 Bubby's-cross.
91 Bourne-gate, alias Durn-gate.
92 Place of combat between Guy and Colbrand.
93 All Hallows.
94 North-gate.
95 St. Mary's.
96 Hyde-abbey.
97 Church of ditto.
98 98 Abbot's house and out-buildings.
99 Palace of Henry the Second.
100 Blackbridge and Wharf.
101 St. Stephen's.
102 St. Elizabeth's college.

## TABLE II.

*Ichnography of the Environs of Winchester.*

1 Winchester.
2 The Castle.
3 St. James's church and burying-ground.
4 Road to Rumsey.
5 Road to Old Sarum.
6 Pitt.
7 Oliver's Battery.
8 Church and cemetery of St. Anastasia.
9 Week.
10 Road to Stockbridge.
11 Road to Oxford.
12 Hyde-abbey.
13 St. Bartholomew's Hyde.
14 Road to Silchester and London.
15 Wordie, or Worthy.
16 Winal church and village.
17 St. Giles's hill and chapel.
18 St. Magdalen's hill and chapel, road to Alresford and London.
19 Easton.
20 Avington.
21 Wharf.
22 St. Catherine's hill and chapel.
23 Road to Wickham and Portsmouth.
24 St. Cross hospital.
25 Road to Southampton.
26 Twyford.
27 Church of St. Faith.

## TABLE III.

*Ichnography of the Cathedral Church.*

1 Portico of the nave.
2 2 Ditto of the side isles.
3 Door into west cloister.
4 Mural monument of bishop Cheyney.
5 Grave-stone of bishop Trimnel.
6 Tomb and chantry of William of Wykeham.
7 Tomb and statue of bishop Willis
8 Grave-stone of bishop Horne.
9 Ditto of prior Kingsmill.
10 Ditto of bishop Watson
11 Steps under the ancient rood-loft.
12 Bishop Edington's tomb and chantry.
13 Mural monument of lord Banbury.
14 Door into the east cloister.
15 Door into the sextry or sacristy.
16 Door out of the south transept.
17 Staircase into the monks dormitory.
18 Calefactory.
19 SILKSTEDE'S CHAPEL.
20 VENERABLE CHAPEL.
21 Stone coffin of Hugh Basing.
22 Ditto of another prior.
23 Steps up to the south-east isle.
24 Steps leading to the choir.
25 Sepulchre of bishop William Giffard.
26 Sepulchre of bishop Walkelin.
27 Monument of bishop Hoadley.
28 Grecian screen.
29 Entrance into the choir.
30 Norman pillars under the great tower.
31 Bishop's throne.
32 Pulpit of choir.
33 Tomb of William Rufus.
34 Sepulchre of bishop Woodlock.
35 Steps up to the sanctuary.
36 Sepulchre of bishop De Blois.
37 High altar.
38 Altar screen.
39 North partition wall, with mortuary chests, &c.
40 South partition wall, with ditto.
41 Door into south isle.
42 Entrance into crypts from the outside.
43 GRAVESTONE OF BISHOP COURTNEY.
44 Bishop Fox's chantry.
45 Capitular chapel.
46 Bishop Gardiner's chantry.
47 Door leading from the infirmary, &c.
48 Cardinal Beaufort's chantry.
49 Ditto of bishop Waynflete.
50 Monument of sir John Clobery.
51 Tomb of bishop De Lucy.
52 Bishop Langton's tomb and chantry.
53 Chapel of Blessed Virgin.
54 Stalls of ditto.
55 Ancient fresco paintings.
56 Sanctuary and altar.
57 ANGEL GUARDIAN CHAPEL.
58 Tomb of earl of Portland.
59 Sepulchre of prior Silkstede.
60 The Holy Hole.
61 North-east isle.
62 Sepulchre of Hardicanute.
63 Steps into north transept.
64 BUST OF BISHOP ETHELMAR.
65 Chapel of the Holy Sepulchre.
66 STONE COFFIN OF A CATHEDRAL PRIOR.
67 Altars.
68 Painting of St. Christopher, &c.
69 Enclosed chapels.
70 Monument and figure of a crusader.
71 Sepulchre of bisbop Morley.
72 Sepulchral inscription on Col. Boles.
73 SEPULCHRE OF BISHOP DE RUPIBUS.
74 The ancient Font.
75 GALLERY FOR MINSTRELS.

N. B. The names in small capitals denote the situations or places which are settled by conjectural, not positive proofs.

Table I. *Ancient Ichnography of the City of* WINCHESTER.

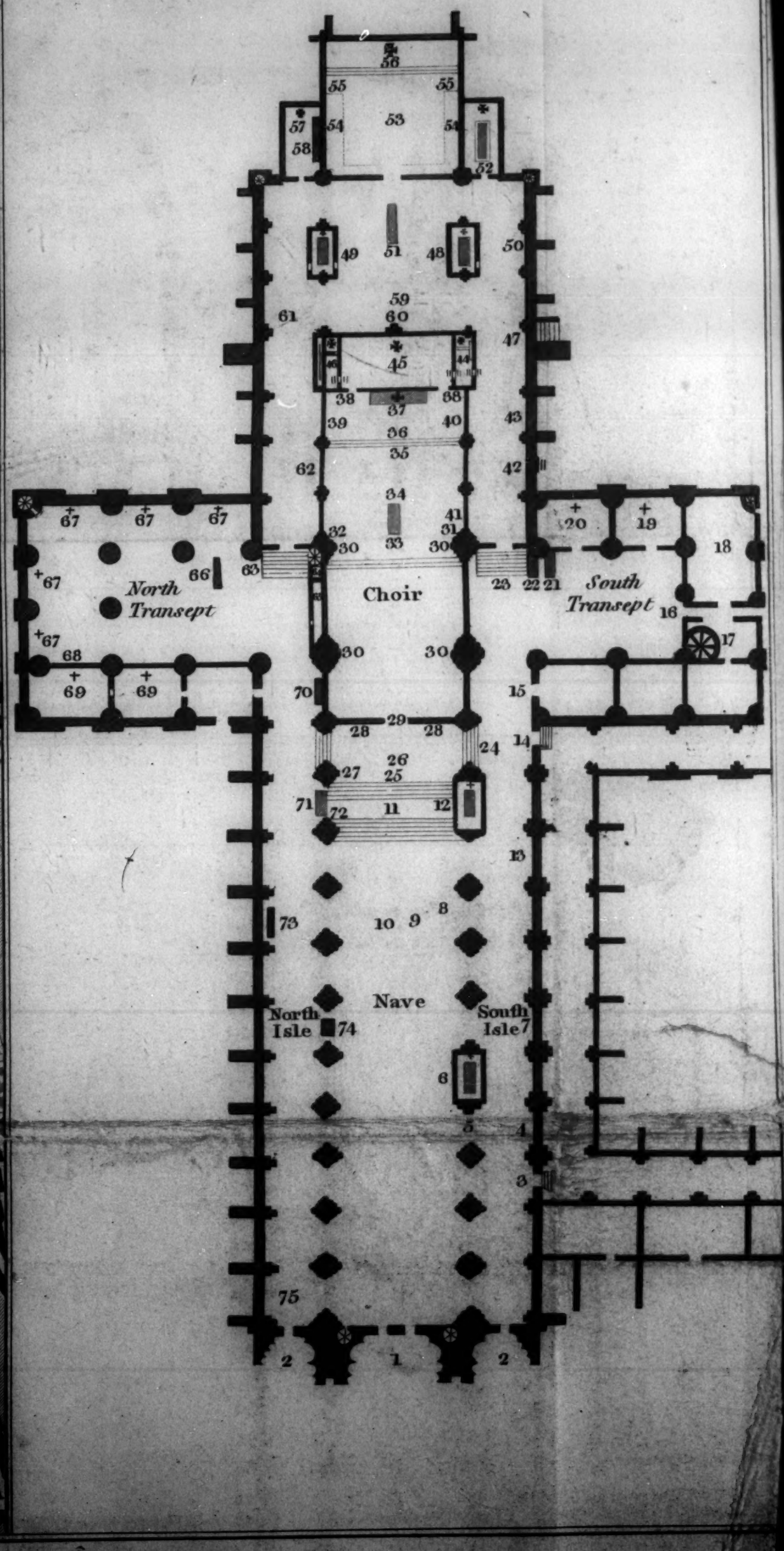


*Table II.*
*Ichnography of the Environs of* WINCHESTER.




*Table III.*

*Ichnography of the Cathedral Church.*



# APPENDIX.

BRITISH MUSEUM

## APPENDIX, No. I.

### *Copy of the City Tables, which are suspended in the Public Rooms, at St. John's House.* (1)

TABLE I.

CAERGUENT, by the Brittaynes, VENTA BELGARU, (2) by the Romans, VINZANIOZER, (3) by the Saxons, WINTONIA, by the Latine Hiſtorians, WINCHESTER, by the Normans.

1ſt. This city was firſt built by Ludor Rouſe Hudibras, (4) the ſon of Liel, (5) the ſon of Brute Greenchild, (6) the ſecond (7) ſon of Elbranke the great grandchild (8) of the firſt Brute, 892 years before the birth of Chriſt, in the age of the world 2295; 99 years before the firſt building of Rome. (9) 2d.

(1) We ſhall here preſent a brief liſt of the principal errata in theſe tables, ſhould the magiſtrates at any time think proper to rectify a public monument, which at preſent ſo much diſgraces their city. We ſhall not, however, on this occaſion, find fault with the hiſtory of Geoffry of Monmouth, which is here adopted, but rather endeavour to make the chronology of the tables really conformable to it. In like manner we ſhall leave ſuch points untouched, the falſehood of which is grounded on probability, and not on demonſtration. Finally, we ſhall not take notice of grammatical or orthographical faults that occur, except ſuch as affect the ſenſe, and ſuch as are found in ancient names.

(2) Read *Belgarum*.

(3) Read *Wintanceaſter*. See Chron. Sax. paſſim. Bede. Camden, Britannia, &c.

(4) Read *Rudhudibraſs*. See Mat. Weſt. Rad. Dicet. (5) Read *Leyl*. Ibid.

(6) Read *Greenſhield*. "Brutus cognomento *Viride Scutum*. Mat. Weſt. Rad. Dicet.

(7) Dele *The ſecond*.

(8) Read *who was ſon in the fourth degree*. According to Geoffry and his followers, this is the ſeries of the firſt Britiſh kings:—Brutus I, Locrinus, Maddan, Mempritius, Ebranc, Leyr or Leyl, Rudhudibraſs, Bladud, &c.

(9) It ſeems plain from Matthew of Weſtminſter, who may be conſidered as the chronologer and reformer of Geoffry of Monmouth, that Caergwent was built about the ſame time with the temple of Solomon, which event is now placed in the year of the world 3000,

2d. It was firſt inviron'd with ſtone walls by Mulvutius (1) Dunwallo, Anno Mundi 3528.

3d. It was firſt trenched round and fortified with battlements by Guiderius, A. D. 179. (2)

4th. It was defaced by fire by Dorus the Dane in the Time of Conſtance, A. D. 315. (3)

5th. It was nigh conſumed with fire by Hengiſt, Anno 462.

6th. It was rebuilt and again refortified by Aurelius Ambroſe, Anno 470.

7th. It was enlarged, and a ſtrong and ſtately caſtle adjoyning to it by king Arthur, Anno Dni. 523. (4)

8th. It was made a biſhop's ſee by king Rinigellus, (5) Anno Domino 636. (6)

9th. The Guild of Merchants here tempore king Ethelwald, Anno 96, (7) firſt confederate.

10th. The Hock Tide Merriments began here tempore king Etheldredi, Anno 979, (8) but being let fall were here firſt revived in Edward the Confeſſor's time, Anno 1043. (9)

11th. Doomſday Book was collected and made here, Anno 1076. (10)

TABLE II.

12th. The Great Seal of England and the office of keeping thereof firſt agreed upon made and uſed in this city, Anno 1044.

3000, as that of the birth of Chriſt is in 4004, 750 years after the foundation of Rome. According to this computation we muſt reform the chronology of the tables in the following manner:—1004 *years before the birth of Chriſt, in the year of the world* 3000, *and* 254 *years before the building of Rome.* It is to be underſtood that we are here endeavouring to rectify the tables, ſo as to make them conſiſtent with themſelves; for in the outſet of our hiſtory we have rejected the whole of this account as ſpurious. (1) Read *Mulmutius.*

(2) Read A. D. 44. Guiderius was cotemporary with the emperor Claudius.

(3) *Read by Porrus, a Saxon, in the time of Conſtans, who of a monk was made emperor in the year* 445. This account reſts on the authority of Truſſel's MSS.

(4) The whole of this account is erroneous, as we have proved vol. 1, p. 73, &c.

(5) Read *Kinegilſus.*

(6) It is not accurate that Kinegils made this city a biſhop's ſee immediately upon his converſion, nor was it in his power, ſtrictly ſpeaking, to make it a biſhopric at all. See vol. 1, p. 92, 97. (7) Read 856. (8) Read 1002.

(9) Read 1042. The nation ſhook off the Daniſh yoke at the Death of Hardicanute, in 1041. Chron. Sax. (10) Read 1083. See Mat. Weſt. Rudb.

13th.

13th. The firſt tryal of the nobility in criminal cauſes per pares was here, Anno 1077. (1)

14th. It was burnt and the guild hall with moſt of the records, Anno 1112.

15th. The firſt charter under the great ſeal of England was granted unto the citizens free of the guild of merchants in Wincheſter to be toll and cuſtome free through all the king's dominions by H. the firſt, Anno 1113. (2)

16th. King John, Anno 1210, (3) granted the mint and exchange of money to be kept in this city, with many other priviledges.

17th. This king incorporates this city by the name of the Mayor and Burgeſſes, and for 200 marks rent granted Jura Regalia in fee farm for ever.

18th. The liberty to have and uſe a Common Seal, granted them by Hen. the 2d. (4) Anno 1242.

19th. It gave title of Earle of Wincheſter to Saer de Rumſey, (5) Anno 8°. Rin. (6) Johis.

20th. It gave the firſt precedent of puniſhment of one that wounded another in the preſence of the Judge of Aſſize. Mag. E. 3d.

21ſt. It gave title of Marquis of Wincheſter to Wm. Lord Paulet, Earle of Wilts, Anno 5° E. 6ti and hath given place of Birth, Education, Baptiſm, Marriage, Micholgemots Gemots, Synods, National and Provincial, and Sepulchre to more Kings, Queens, Princes, Dukes, Earles, Barons, Biſhops, and Mitred Prelates, before the year of our Lord 1239, than all the then cityes of England together could do.

## No. II.

## *The* (SUPPOSED) *Charter of Henry I.* (7)

Henricus rex Angliæ, dux Normanniæ et Aquitaniæ, comes Andaluſiæ, archiepiſcopis, abbatibus comitibus, vicecomitibus, et omnibus fidelibus ſuis Francis et Anglis

(1) Read 1076. Chron. Sax. &c. (2) Read 1102. See vol. 1, p. 201.

(3) Read 1208. "In the nynth year of his reign." Truſſel's MSS.

(4) Read *Henry III.* Henry II, at this date, had been dead above half a century.

(5) Read *Saer de Quincey.* (6) Read *Anno* 13° *Regni.*

(7) We have thought it beſt to inſert this charter exactly as it ſtands in Truſſel's MSS. leaving the learned reader to form his own opinion concerning it. In the mean time we have ſaid, vol. 1, p. 201, that for our own part we cannot receive it as a charter of Henry I, on

Anglis et Miniſtris totius Angliæ et omnium portuum maris ſalutem. Præcipio quod cives mei Winton, de gilda mercatorum, cum omnibus rebus ſuis ſint quieti de omni thelonio, paſſagio, et conſuetudine. Et nullus ſuper hoc eos diſturbet, neque injuriam neque contumeliam eis faciat ſuper foris facturam meam, his teſtibus. Tho. Cantuarien. Rich. London. Gil. Winton, &c.

## No. III.

## *Charter of King Richard I to the City of Winchester.* (1)

Richardus Dei gratia rex Angliæ, dux Normanniæ, &c. archiepiſcopis, epiſcopis abbatibus, comitibus, baronibus, juſticiariis, vicecomitibus, miniſtris, et omnibus ballivis et fidelibus ſuis totius terræ ſuæ ſalutem. Sciatis nos conceſſiſſe civibus noſtris Wintoniæ de gilda mercatoria, quod nullus eorum placitet extra muros civitatis Wintoniæ, de ullo placito præter placita de tenuris, exterioribus exceptis monetariis et miniſtris noſtris. Conceſſimus etiam eis quod nullus eorum faciat duellum et quod de placitis ad coronam noſtram pertinentibus, ſe poſſint diſrationare ſecundum antiquam conſuetudinem civitatis. Hæc etiam eis conceſſimus quod omnes cives Wintoniæ de gilda mercatoria, ſint quieti de Theloneo et Leſtagio & Pontagio in feria & extra et per portus maris, omnium terrarum noſtrarum citra mare & ultra & quod nullus de miſericordiæ pecunia judicetur niſi ſecundum antiquam legem civitatis, quam habuerunt tempore anteceſſorum noſtrorum; & quod terras & tenuras ſuas, & vadimonia & debita omnia juſte habeant quicunq; eis debeat; & de terris ſuis & tenuris, quæ infra urbem ſunt, rectum eis teneatur ſecundum conſuetudinem civitatis et de omnibus debitis ſuis, quæ accommodata fuerint apud Wintoniam, & de vadimoniis ibidem factis placita apud Wintoniam teneantur, & ſi quis in tota terra noſtra Theloneum vel conſuetudinem ab hominibus Wintoniæ de gilda mercatoria, ceperit, poſtquam ipſe a recto defecerit, Vicecomes de Southampton, vel præpoſitus Wintoniæ Hamium inde apud Wintoniam capiat. Inſuper etiam ad emendandum

on account of the title there aſcribed to him, and of the names of the atteſting biſhops, which do not agree with the period in queſtion. However, as it is certain that Truſſel, who congratulates himſelf on the diſcovery of this charter amongſt the city archives, was not a man capable of forging it, we may admit it to have been granted by Henry II, in the 9th year of his reign, when there actually were a Thomas of Canterbury and a Richard of London, provided we ſuppoſe that this author, who was a very indifferent critic, may have written *Andaluſiæ* for *Andegaviæ*, and *Gil.* Wint. for *Hen.* Wint.

(1) Extant in Bohun's Collection of Debates, &c.

civitatem

civitatem eis conceſſimus quod omnes ſint quieti & de Jereſgiene & de Scotteſhale, ita quod ſi vicecomes noſter vel aliquis alius ballivus Sotthale faciat. Has prædictas conſuetudines eis concedimus & omnes, alias libertates & liberas conſuetudines quas habuerunt temporibus anteceſſorum noſtrorum quando meliores vel liberiores habuerunt, et ſi aliquæ conſuetudines injuſte levatæ fuerunt in guerra caſſatæ ſint. Quicunque petierint civitatem Wintoniæ cum mercatu ſuo de quocunque loco ſint ſive extranei ſive alii veniant morentur & recedant, in ſalva pace noſtra, reddendo rectas conſuetudines, et nemo eos diſturbet ſuper hanc cartam noſtram. Quare volumus et firmiter præcipimus, quod ipſi & hæredes eorum hæc omnia prædicta hæreditaria habeant, & teneant de nobis, & hæredibus noſtris. Teſtibus Waltero Rothomagenſi archiepiſcopo. R. Bathonienſi. H. Coventrenſi epiſcopi. S. Bertram. De Verdum Johanne Mareſcallo. W. Mareſcallo. Data per manum Johannis de Alencon, archidiaconi Lexoviæ vicecancellarii noſtri apud Nunancurt decimo quarto die martii, anno primo regni noſtri.

## No. IV.

### *Charter of King John to the City of Winchester, granted in the Ninth Year of his Reign.* (1)

Johes, Dei gratia, rex Angliæ, dux Normandiæ et Aquitan. comes Andegav: archiepiſcopis &c. ſalutem. Sciatis nos conceſſiſſe et hac præſenti charta mea confirmaſſe civibus noſtris Winton et hæredibus eorum, quod monetarium noſtrum et excambium noſtrum monetæ noſtræ in perpetum ſint in civitate noſtra Winton, cum omnibus liberatatibus ad monetarium noſtrum et excambium monetæ noſtræ &c. pertentibus. Et quod habeant ſedem duorum molendinorum infra eandem civitatem apud Coytbury ad emendationem ejuſdem civitatis. Conceſſimus etiam eiſdem civibus noſtris et hæredibus ſuis in perpetuum quod nullus eorum per aliquem diſtringetur extra eandem civitatem, ad reddendum alicui aliquod debitum, unde non ſit capitalis debitor aut plegius. Et prætera conceſſimus, et charta noſtra confirmamus eiſdem civibus noſtris et hæridibus eorum, quod nullus eorum, qui fuerit de gilda mercatorum, placitetur extra muros ejuſdem civitatis, de ullo placito, præter placita de terminis exterioribus, exceptis monetariis et miniſtris noſtris. Conceſſimus etiam quod nullus eorum faciat duellum. Et quod de placito ad coronam noſtram pertinentibus diſrationare poſſint, ſecundum antiquam conſuetudinem ejuſdem civitatis. Et quod omnes cives ejuſdem civitatis et hæredes eorum, de gilda mercatoria, quieti

(1) From Truſſell's MSS.

ſint

ſint de theolonio, laſtagio, pontagio, et paſſagio, tam infra feriam quam extra, et per omnes portus maris, omnium terrarum noſtrarum, tam citra mare quam ultra. Et quod nullus de miſericordiæ pecunia ad judicetur, niſi ſecundum antiquam legem ejuſdem civitatis, quam habuerunt temporibus anteceſſorum noſtrorum. Et quod terras suas et vadimonia et omnia debita ſua juſte habeant quicunque ea debeat. Et de terris et rentis ſuis quæ ultra urbam ſunt rectum eis teneatur, ſecundum conſuetudinem ejuſdem civitatis. Et quod de omnibus debitis ſuis et vadimoniis ſuis factis placita apud Wintoniam teneantur. Si quis autem, in tota terra noſtra, theolonium vel conſuetudinem ab hominibus Wintoniæ de gilda mercatoria ceperit, poſtquam ipſe de recto defecerit vicecomes Suthan. et præpoſitus Winton nannium inde apud Winton capiant.

## No. V.

### *King John's Charter, allowing certain Duties to be collected on the River Itchin, by the Bishop of Winchester.* (1)

Johes Dei gratia Angliæ, &c. archiepiſcopis, &c. ſalutem. Sciatis nos &c. conceſſiſſe Venerabili patri noſtro Galfrido Winton et epiſcopo ſucceſſoribus ſuis, quod poſſint capere apud civitatem Winton, per ballivos ſuos ſubſcriptas conſuetudines de rebus ſubſcriptis venientibus Winton de mare vel deſcendentibus ad mare per aquam de Itchyn, per trancheam quam dictus epiſcopus fieri fecit: videlicet de coriis ſiccis, de laſto duos denarios &c.

## No. VI.

### *The Charter of Queen Elizabeth to the City of Winchester.*

Know all men by theſe preſents, that whereas the city of Wincheſter being an ancient city, and having for times out of mind been governed by a mayor, ſix aldermen, two bailiffs, two coroners, two conſtables, and other public officers; and whereas there have been as anciently divers lands, liberties, juriſdictions, and privileges granted to the ſaid citizens; and whereas the ſaid citizens have peaceably enjoyed divers franchiſes, freedoms, privileges, cuſtoms, immunities, and exemptions, whereof the memory of man is not to the contrary; and in conſideration of our city of Wincheſter having been moſt famous for the celebration of the nativities, coronations, ſepulchres, and for the preſervation of other famous monuments of our progenitors, and now is fallen into great ruin, decay and poverty, and alſo at the

(1) From Truſſell's MSS.

humble

humble petition of our faithful and well-beloved counſellor, Sir Thomas Walſingham, Knt. our principal ſecretary, and high-ſteward of our ſaid city, we ordain, conſtitute, grant, and declare, that our ſaid city of Wincheſter, ſhall be and remain for ever hereafter, a free city of itſelf, and that the citizens and inhabitants thereof, from henceforth and for ever ſhall be one body politic, incorporate by the name of mayor, bailiffs, and commonalty of the city of Wincheſter, by which name they ſhall remain in perpetual ſucceſſion, with full power to receive and hold lands, tenements, liberties, privileges, &c. and that they, the ſaid mayor, bailiffs and commonalty, may for ever have a common ſeal, to ſerve for the doing and executing their demiſes, grants, &c. which ſeal the ſaid mayor, bailiffs, and commonalty, and their ſucceſſors, ſhall and may at their own pleaſure from time to time break, change, or new make, as to them ſhall ſeem moſt expedient. And further, by theſe preſents, for us, our heirs and ſucceſſors, we grant that from henceforth and for ever, there ſhall and may be in our city of Wincheſter aforeſaid, one mayor, one recorder, ſix aldermen, one deputy recorder or town-clerk, two bailiffs, two coroners, and two conſtables, choſen of the elder and principal and more honeſt ſort of inhabitants and citizens of the city; and that there ſhall and may be twenty-four perſons of the ſaid city, of the better, diſcreeter, and more honeſt ſort, aſſiſting or aiding to the mayor, who ſhall be called the Four and Twenty Men; and that every mayor of the ſaid city, ſhall immediately after his election take a corporal oath in the guildhall of the ſaid city, before the preceding mayor, and recorder, or his deputy; and that every recorder, alderman, bailiff, and every other of the corporation, ſhall, at the time of entering into their reſpective offices, take the ſame corporal oath in the guildhall aforeſaid. And we hereby empower the ſaid mayor, recorder, aldermen, bailiff, and commonalty, to depoſe, amove, or degrade any of their brethren, ſo often as they ſhall miſbehave, or betray the truſt repoſed in them; and in the place of him or them ſo amoved or depoſed, put out or deceaſed, the mayor, aldermen, commonalty, and aſſiſtants for the time being, ſhall and may, ſo often as need ſhall be, chooſe, make, and create one or more other or others of the honeſt and circumſpect citizens of the ſaid city, in the place or ſtead of him or them ſo departed or amoved. And further, we do for us, our heirs and ſucceſſors, grant unto the ſaid mayor and commonalty of the city of Wincheſter, and their ſucceſſors, that from henceforth and for ever the mayor, recorder, and aldermen of the ſaid city, ſhall and may be juſtices of us, our heirs and ſucceſſors, for the preſerving of the peace, and to hear and determine within the city aforeſaid, and liberties of the ſame, as well in the preſence of us,

our

our heirs and ſucceſſors, as in our abſence, all manner of murders, felonies, miſpriſons, riots, routs, oppreſſions, extorſions, foreſtalling, regrating, treſpaſſes, and all other things whatſoever from time to time ariſing in the ſaid city, which to the office of juſtice of the peace do or ſhall belong. And that the juſtices of the peace for the county of Southampton, ſhall not hereafter in any wiſe intermeddle within the ſaid city, or liberties thereof, nor ſhall have or exerciſe any juriſdiction or authority concerning any cauſes, matters, or things whatſoever, ariſing or appertaining to the ſaid city. And that the mayor, bailiffs, and commonalty of the ſaid city ſhall have power to receive all fines, iſſues, redemptions, and amerciaments before the ſaid juſtices of the peace, within the ſaid city, aſſeſſed, forfeited, or ariſing therein; and that it ſhall and may be lawful for the ſaid mayor and commonalty to levy all ſuch fines, iſſues, redemptions, &c. aſſeſſed, or to be aſſeſſed by the chamberlain of the ſaid city, and applied to the uſe of the ſaid mayor and commonalty, who have hereby full authority to put themſelves into the priſon poſſeſſion of the ſame, without any account or other thing to us, our heirs and ſucceſſors to be yielded, paid, or done for the ſame. And further we will, and by theſe preſents confirm, that every mayor of the city of Wincheſter for the time being from henceforth and for ever, ſhall be Eſcheator for us, our heirs and ſucceſſors, within the ſaid city and precincts thereof; and that he the ſaid mayor, have full power and authority to do and perform all ſingular things within the city, which to the office of Eſcheator ſhall or do belong. And further, the ſaid mayor and commonalty ſhall have full authority to hold for us our heirs and ſucceſſors, and in our name, a court of Record, in the Guildhall aforeſaid, every Wedneſday and Friday in every week, of all manner of pleas, plaints, and actions, covenants, contracts, &c. &c, ariſing or happening within the city aforeſaid, and the ſame pleas, and plaints, and grievances, to hear and determine, and give judgment therein; and that all juries, pannels, inquiſions, attachments, &c. &c. touching or concerning the cauſes aforeſaid, may be done and executed by the ſerjeants at mace, deputed and aſſigned by the mayor of the ſaid city, according to the rule of law, and as heretofore in the ſaid city hath been in like caſes uſed; and further, that the ſaid mayor and commonalty ſhall and may have to the uſe and behoof of the city, all manner of fines, amerciaments, and profits, of or in the ſaid court. And moreover, we have granted to the ſaid mayor, bailiffs, and commonalty, full power and authority from henceforth and for ever, to hold in Guildhall of the ſaid city, one court, called the Boroughmote court, to be kept twice in the year, in manner and form as hath been heretofore accuſtomed.

Alſo

Alſo Leets and Law-days, and Views of Frankpledge, of all and ſingular the inhabitants of the ſaid city, to be kept every year all the days accuſtomed. And further of our abundant grace, we will and grant unto the ſaid mayor and commonalty, and their ſucceſſors, that they ſhall for ever have and hold, and ſhall be enabled to hold two markets every week, on Wedneſday and Saturday; and three fairs annually, one to be holden on the feaſt-day of St. Edward, and on the eve and morrow of the ſame day; another on Monday and Tueſday in the firſt week of Lent; and a third, on the feaſt-day of St. Swithin, and on the eve and morrow of the ſame; together with a court of Pyepowder, to be there held during the time of the ſaid fairs; and alſo with piccage, ſtallage, fines, amerciaments, and all other profits ariſing from the ſaid markets, fairs, and courts of pyepowder. And moreover we have hereby granted to the ſaid mayor and commonalty, and their ſucceſſors for ever, the goods, chattles, and effects of all felons, fugitives, and perſons outlawed, tenants and reſiants, within the ſaid city; and that it ſhall and may be lawful for them and their officers, without the let of us, our heirs, ſheriffs, or others our bailiffs, to put themſelves in ſeizure of the ſaid chattles, and the ſame to receive for the uſe of the ſaid mayor, and their ſucceſſors. And for the better ſupport of the ſaid city, we grant unto the ſaid mayor and commonalty, all fines for treſpaſſes, and for all other offences whatſoever. And alſo all fines for licence to compound, and all amerciaments, redemptions, iſſues, and forfeitures, a year and a day waſte and ſpoil, and all things which to us, our heirs and ſucceſſors, doth belong, of and concerning ſuch year, day, and waſte, and treſpaſſes, without the let of us, our heirs and ſucceſſors, or any of our juſtices, ſheriffs, or other officers whatſoever. And alſo we will and grant unto the mayor and commonalty aforeſaid, that from henceforth they ſhall and may have return of all writs and precepts of us, our heirs and ſucceſſors, and the executing of the ſame, and the ſummoning of the Exchequer of us and our heirs within the ſaid city, ſo as no ſheriff, or others our bailiffs or miniſters, ſhall at any time enter into the city or liberties aforeſaid, to execute the ſame writs and ſummonſes. And further we will and grant unto the ſaid mayor and commonalty, that they, and all the inhabitants of the city of Wincheſter aforeſaid, ſhall from henceforth be acquitted and diſcharged from the ſuit of the county and hundred courts, to the ſheriffs belonging; and that they from henceforth ſhall be acquitted from all tolls, laſtage, paſſage, pontage, piccage, ſtallage, murage, and charge, and ſuch like duties and other cuſtoms whatſoever throughout our realm of England, as the citizens and inhabitants within the ſaid city before this time hath been accuſtomed

to be acquitted and diſcharged from. And we have moreover granted, that none of them, nor any inhabitant or reſiant within the ſaid city, or the liberties or precincts thereof, ſhall be put or impannelled with foreigners, or foreigners with them, in any aſſizes, juries, or inquiſitions happening within the ſaid city; but ſuch aſſizes, juries or inquiſitions, ſhall be made and taken only of the citizens themſelves. And moreover we have granted and ordained, for us, our heirs and ſucceſſors, that every mayor of the city of Wincheſter for the time being, ſhall and may be our clerk of the market within the ſaid city, with full authority to do and execute all ſuch things, as to the office of clerk of the market doth appertain, without any moleſtation from us, our heirs and ſucceſſors, or any of our miniſters or officers whatſoever. And further by theſe preſents we grant unto the ſaid mayor and commonalty, and their ſucceſſors for ever, that they ſhall and may be enabled to make and have within the city and liberties aforeſaid, aſſizes of bread, wine, and other victuals, and alſo all weights and meaſures whatſoever. And that they, for the better keeping the aſſizes aforeſaid within the ſaid city, ſhall and are hereby empowered to inflict and give ſuch puniſhments to bakers and others breaking the ſaid aſſize, as to them ſhall ſeem fitting viz. to draw ſuch offenders upon hurdles through the ſtreets, or to chaſtiſe them in any other manner, as is now uſed by the citizens of our city of London. We alſo grant unto the ſaid mayor and commonalty, that our ſteward and marſhal, and clerk of the market of us and our heirs, ſhall not from henceforth SIT within the city, nor liberties thereof, nor exerciſe any authority; nor ſhall draw any of the inhabitants into any cauſe or ſuit without the city or liberties thereof, for any thing happening within the city, by any means whatſoever. And further of our more abundant grace, we will and grant unto the ſaid mayor and commonalty, that from henceforth they ſhall and for ever may have full power and authority to take any recognizance of debts, and to make execution thereupon, according to the force of ſtatute merchants of Acton Burnell, lately made; and that for ever hereafter there ſhall be a clerk within the ſaid city, named and appointed by the mayor and commonalty, to ſerve for ſuch recognizances and ſtatutes, according to the ſaid act; and that they have full power to take and record acknowledgments of charters, and all other writings concerning lands, tenements, rents, and hereditaments whatſoever within the ſaid city, or ſuburbs thereof. And further we will and by theſe preſents grant, for us, our heirs and ſucceſſors, unto the ſaid mayor, bailiffs, and commonalty, and their ſucceſſors for ever, that they ſhall and may from time to time ordain, create, and eſtabliſh a ſociety, guild or fraternity of one maſter and wardens of every art,

art, myſtery, and occupation uſed or occupied, or hereafter ſhall be uſed or occupied within the ſaid city, and the ſuburbs thereof; and that they, with the aſſiſtance of the wardens of the ſaid arts and myſteries, may make, conſtitute, ordain, and eſtabliſh laws, conſtitutions, and ordinances for the public utility and profit, and for the better rule and regiment of our city of Wincheſter, and of the myſteries of the citizens and inhabitants of the ſame. And the ſaid mayor and commonalty, ſo often as they ſhall make, ordain or eſtabliſh ſuch laws, conſtitutions, &c. may limit and appoint ſuch like pains, puniſhments, and penalties, as ſhall ſeem to them to be requiſite and neceſſary for obſerving of the ſaid laws and conſtitutions, all which puniſhments may be inflicted and levied without the leave of us, our heirs and ſucceſſor, ſo as the ſame be not contrary or repugnant to the laws of our realm of England. And moreover we ordain, that as well the mayor, recorder, aldermen, and bailiffs, as all and ſingular coroners, conſtables, chamberlains, and all other officers of the ſame city, ſhall always hereafter be choſen at the times, and in the like manner and form as they have been formerly choſen; ſo that if any coroner or other officer ſhould die within the year, the commonalty for the time being, ſhall within twenty days after the death or diſplacing of any ſuch officers, chooſe one or more of the well-diſpoſed citizens of the ſaid city, in the place of him or them ſo departed or removed. And further know ye, that in conſideration that the mayor and commonalty of the ſaid city of Wincheſter, and their ſucceſſors, may be the better able to ſuſtain the charges of the ſaid city, and for the relief of the poor within the ſaid city, we, of our own abundant grace, have granted and gave licenſe unto the ſaid mayor, bailiffs, and commonalty, as alſo to every citizen and inhabitant of the ſame city, that they and every of them ſhall and may hereafter freely uſe the faculty of and myſteries of making broad-cloths and kerſeys, according to the meaſure, length, and weight as by our laws and ſtatutes is ordained. And further of our ſaid grace, and for the conſideration aforeſaid, we have granted and licenſed unto all our ſubjects and liege people, and to all bodies politic and corporate, that they or any of them may be enable to give, grant, or ſell, alien or deviſe any meſſuages, lands, rents, reverſions, or any other poſſeſſions whatſoever, within the city of Wincheſter, and ſububs of the ſame, unto the mayor and commonalty thereof and their ſucceſſors for ever. And alſo unto the ſaid mayor, bailiffs, and commonalty, we grant ſpecial licenſe by theſe preſence, that they ſhall be hereafter enabled freely and lawfully to have, receive, and acquire for ever ſuch meſſuages, lands, and tenements, rents, &c. of any of our ſubjects and liege people, and of any body politic or town corpo-

rate whatſoever, and that without any writ ad quod damnum, or proſecution of us, our heirs and ſucceſſors. And we alſo give licenſe unto all and every of our liege ſubjects to ſell, and to the mayor and commonalty of our ſaid city to purchaſe, unto them and their ſucceſſors, any meſſuages, lands, rents, reverſions, &c. of any of our ſubjects in the ſaid city, county, or realm of England, without any writ or proſecution of us, our heirs or ſucceſſors. And further of our own more ample grace, we will and grant, and by theſe preſents, for us, our heirs and ſucceſſors, ratify, confirm, and appoint unto the ſaid mayor, bailiffs, and commonalty of our ſaid city, and their ſucceſſors for ever, all and ſingular the cuſtoms, liberties, privileges, franchiſes, immunities, exemptions, freedoms, and juriſdictions, to them and their predeceſſors heretofore granted by us, or any of our progenitors. And alſo all and ſingular cuſtoms, liberties, privileges, franchiſes, immunities, freedoms, exemptions, and juriſdictions, which the citizens, or mayor, bailiffs, and commonalty of the ſaid city, or any or either of them, by any name or names, or by any incorporation, or by pretence of any incorporation whatſoever, they have had, held, or enjoyed, or ought to have, hold, or enjoy, by reaſon or pretence of any charter, grant, or letters patents, by us, or by Phillip and Mary, late king and queen of England, or by any other of our noble progenitors, kings of this our realm of England, heretofore in any wiſe made, granted, or confirmed; or any other lawful ways, cuſtoms, preſcriptions, or titles heretofore uſed, had or accuſtomed, and in as ample manner and form, as if the ſame were in the premiſes eſpecially and particularly ſpecified and expreſſed; any act, ſtatute, ordinance or reſtraint to the contrary in any wiſe notwithſtanding. And we further give, grant and confirm unto the ſaid mayor and commonalty all and ſingular meſſuages, cottages, lands, tenements, rents, reverſions, houſes, edifices, buildings, ſhops, cellars, ſollars, chambers, barns, ſtables, &c. &c. &c. and other hereditament, with the appurtenances within the city of Wincheſter, and Soke, in the county of Southampton, which were heretofore granted unto the ſaid mayor, bailiffs and commonalty, to hold of us, our heirs and ſucceſſors, for ever. And know ye, that whereas there is a certain hoſpital, with divers lands and tenements to the ſame pertaining and belonging, from time whereof no memory of man is to the contrary, founded in pure and perpetual alms, commonly called the Hoſpital of St. John the Baptiſt, wherein many poor people are relieved and provided for, as well in victuals as apparel, alſo with other neceſſaries, which Hoſpital, with the lands and tenements thereunto belonging, always was and yet is in the government or cuſtody of the ſaid mayor and commonalty.

monalty. And whereas alſo for the better relief and ſuſtenance of the poor and feeble perſons living in the ſaid hoſpital, divers lands and tenements have been granted to the uſe of the ſaid hoſpital, as well by one Richard Lamb as by others, the mayor and commonalty by ſundry and ſpecial names, of which many debates and ambiguities have ariſen, and do daily ariſe, becauſe the name of the ſaid hoſpital is ſomewhat obſcure and uncertain, we, willing that all doubts, ſtrifes and ambiguities ſhould ceaſe, and that the name of the ſaid hoſpital hereafter may be certain, do found, eſtabliſh and ordain, the ſaid hoſpital of one keeper of lay brothers and ſiſters, and that the mayor, baliffs, and commonalty of the ſaid city of Wincheſter and their ſucceſſors, ſhall and may be keepers of the ſaid hoſpital, and that the ſaid mayer and commonalty ſhall from henceforth be founders, called and incorporated by the ſame name, to be keepers of the hoſpital of St. John the Baptiſt of Wincheſter, and ſhall be ſo deemed and accounted in deed, in truth and in law. And that they and their ſucceſſors, by the ſaid name of mayor, bailiffs, and commonalty of the city of Wincheſter, keepers of the Hoſpital of St. John the Baptiſt, ſhall have perpetual ſucceſſion, and be perſons in law, able and capable to ſue, and to be ſued, to anſwer and to be anſwered, in all manner of pleas and plaints real and perſonal whatever, and that they and their ſucceſſors ſhall have a common ſeal of the ſaid hoſpital for leaſes, grants, and other contracts of the ſaid hoſpital. And moreover, of our ſpecial grace and favour, we grant, confirm and appropriate unto the ſaid mayor and commonalty, all manors, meſſuages, tenements, woods, &c. &c. within the kingdom of England, which were heretofore given or granted in any wiſe for the relief and ſupport of the ſaid hoſpital; the mayor and commonalty allowing to every brother and ſiſter of the ſaid hoſpital ſuch alms, relief, and allowance, as hath in times paſt been uſed to be given. And alſo we will for our heirs and ſucceſſors, and do grant to the ſaid brothers and ſiſters, and all other miniſters and officers of the ſaid hoſpital, that they ſhall be choſen, conſtituted, and governed by the mayor and commonalty aforeſaid. And moreover we grant to the ſaid mayor and commonalty, that this our preſent charter ſhall and may be in all ſingular matters of the ſame force and effect, as it ſhould be if all things before mentioned had been more particularly ſpecified and expreſſed, and that it ſhall be underſtood and adjudged for and on the behalves of the ſaid mayor and commonalty and their ſucceſſors, againſt us, our heirs and ſucceſſors, as the ſame ſhall beſt be underſtood, notwithſtanding any default herein whatſoever. And alſo of our more abundant grace, we have pardoned, releaſed, and quit claimed all manner of actions,

and

and ſuits, whatſoever, and all other abuſes, forfeitures, uſurpations, &c. &c. committed or done before the laſt day of June laſt, by the mayor, bailiffs, and commonalty of the ſaid city; and that they ſhall and be thereof acquitted and diſcharged againſt us, our heirs and ſucceſſors, being willing that they or any of them be not hindred or moleſted, or in any ſort vexed by us, or our juſtices, ſheriffs, or officers whatſoever. Provided always, that by this our preſent grant, the reverend father in God Thomas lord biſhop of Wincheſter, or his ſucceſſors biſhops of Wincheſter, nor the cathedral church, nor any tenement, officer, or miniſter of the ſaid biſhop of Wincheſter, may not be damnified, moleſted, troubled, or in any ſort wronged, under colour or pretence of this charter. And alſo we will and by theſe preſents grant unto the ſaid mayor and commonalty, that they ſhall and may have theſe our letters patents under our great ſeal of England, in due manner made and ſealed, without any fine or fee great or ſmall to us in any wiſe paid, yielded, or done for the ſame, for that expreſs mention is not made in theſe preſents of the true yearly value or certainty of the premiſes, or of any other gifts or grants heretofore made unto the ſaid mayor, bailiffs, and commonalty, by us, or by any of our predeceſſors or progenitors, or any ſtatute, act, proviſion, or reſtraint heretofore made or provided to the contrary thereof, or any other matter, cauſe, or thing whatſoever in any wiſe notwithſtanding. In witneſs of all which we have cauſed theſe our letters to be made patents. Witneſs our-ſelf at Weſtminſter, the three and twentieth day of January, in the year of our Lord 1587, and in the thirtieth year of our reign.

## No. VII.

*A List of Churches and Chapels which existed in Winchester and its Suburbs about the Year* 1300, *extracted from the* Litera Prioris et Conventus S. Swithuni, *apud Registrum, Joannis de Pontissara.*

1. Capella S. Egidii. On St. Giles's-hill.
2. Capella de Wylehall. The chapel of St. Martin at Wyneall.
3. Capella S. Catharinæ de Compton. The chapel on Catharine-hill.
4. S. Mariæ de Valle. Without Weſt-gate, probably at Fullflood.
5. S. Anaſtaſiæ extra Wynton. In the ſecond field on the right hand of the Stockbridge road. (1)

(1) The ſite of this ancient church and church-yard is aſcertained by title deeds. In the ſaid ſpot many ſkeletons have been dug up.

6. S. Jacobi, de Albo Monaſterio. The Catholic burying-ground, on the Rumſey road.

7. S. Fidei. In a field on the eaſt ſide of the road leading to St. Croſs.

8. S. Crucis Wynton.

9. S. Stephani. Near Blackbridge, at the Wharf.

10. S. Michaelis extra Kingate. The pariſh church of St. Michael.

11. S. Petri extra Portam Auſtralem.

12. S. Martini de Wode-ſtrete. In a ſtreet near the Middle-brook.

13. S. Valerici. Without Weſt-gate, near the obeliſk.

14. S. Mariæ extra Portam Occidentalem; called, p. 157, in Foſſato. The ruined chapel without Weſt-gate.

15. S. Clementis. At the junction of St. Clement's and Southgate-ſtreets to the north.

16. S. Elphegi. In Calpe, now St. Thomas-ſtreet.

17. S. Petri de Macello. The Catholic chapel, in St. Peter's-ſtreet.

18. S. Salvatoris. In Burden-ſtrete.

19. S. Mauritii. The pariſh church of St. Maurice.

20. S. Michaelis. At the north-eaſt end of St. Peter's-ſtreet.

21. S. Joannis de Edera. In Tanner's-ſtrete, now the Lower-brook.

22. S. Rowaldi, alias Rombaldi, alias Ruel. Between the Middle and the Lower-brooks.

23. S. Bonifacii. In Golde, now Southgate-ſtreet.

24. S. Mariæ in Tanner's-ſtrete.

25. S. Nicholai extra Kingeſgate.

26. S. Mariæ de Linea Tela. To the eaſt of the city gaol, facing St. John's-houſe.

27. S. Petroci. In Calpe-ſtrete, now St. Thomas's church.

28. S. Pincii.

29. S. Martini juxta Murum.

30. Omnium Sanctorum in Gold-ſtrete; now Southgate-ſtreet.

31. S. Mariæ Magdalenæ juxta Wynton. The hoſpital on Magdalen-hill.

32. Domus S. Crucis extra Wynton. St. Croſs hoſpital.

*Other Churches ſituated in the ſaid City or Suburbs, mentioned in the aforeſaid Register, fol.* 157.

33. S. Petri extra Portam Orientalem.

34. S. Joannis ſuper Montem. The preſent pariſh church of St. John.

35 Omnium

35. Omnium Sanctorum in Vineis. Within North-gate to the weſt.
36. S. Martini in Vico Pariſhment-ſtrete. In Parchment-ſtreet.
37. S. Petri de Albo Pane. Within Weſt-gate to the north.
38. S. Mariæ de Kalender. In the High-ſtreet, oppoſite the Pent-houſe.
39. S. Margaritæ. In Jewry or Jail-ſtreet, juſt behind the Catholic chapel.
40. S. Pauli in Gar-ſtrete.
41. All Hallows in Bukke-ſtrete. Buſket-lane.
42. S. Georgii. In the ſtreet of that name.
43. S. Michaelis in Alward-ſtrete.
44. S. Martini in Alward-ſtrete.
45. S. Nicholai infra Piſces. Probably in Swan-lane.
46. S. Mariæ in Cemiterio. At the carnary or bone-houſe to the weſt of the cathedral.
47. Omnium Sanctorum in Wode-ſtrete. Near the Middle-brook.
48. S. Michaelis in Judaiſmo. In the Jewry, now Jail-ſtreet.
49. S. Mariæ in Gar-ſtrete.
50. S. Swithuni ſupra Kingeſgate. The pariſh church of that name.
51. S. Mariæ infra Gold-ſtrete. Cloſe within the South-gate.
52. S. Joannis de Hoſpitali. The preſent free-ſchool of the boys.
53. S. Pancratii. In Wongar-ſtrete or the Middle-brook.
54. S. Swithuni in Mulward-ſtrete.
55. S. Petri de Colebroke-ſtrete.
56. S. Bartholomei. The pariſh church in Hyde-ſtreet.
57. Capella de Wyke. Probably the church of Week, then part of the ſuburbs.
58. S. Laurentii. The preſent pariſh church of that name.

*The Names of other Churches or Chapels, extracted from Bishop Orlton's Register, about the Year* 1340.

59. S. Petri de Chuſhul. The preſent pariſh church of St. Peter's Cheeſehill.
60. S. Gertrudis
61. S. Martini in Vico Carnificum. In Fleſhmonger's or St. Peter's-ſtreet.
62. S. Laurentii de Parchement-ſtrete.
63. B. Mariæ extra Portam Borealem.
64. S. Andreæ in Gar-ſtrete.
65. S. Nicholai de Golde-ſtrete.

*More*

*More Churches or Chapels, extracted from Wykeham's Register, about the Year* 1390.

66. S. Swithuni in Vico Carnificum. St. Peter's-ſtreet.
67. S. Swithuni in Shulworth-ſtrete. Upper Brooks.
68. S. Joannis de Porta Latinâ in Bukke-ſtrete. Buſket-lane.

*Churches or Chapels which had fallen to Decay in* 1452, *diſtinct from thoſe mentioned above, and therefore probably as ancient they.*

69. S. Martin's in Mynſter-ſtrete.
70. S. Margarette's in Gar-ſtrete.

*Churches or Chapels, which are mentioned, by Truſſel, as having fallen into Ruins, and which probably exiſted in the* 14*th Century.*

71. S. Leonard's.
72. S. Barnaby's.
73. S. Dunſtan's.
74. S. Gregory's.
75. S. Botolph's.
76. S. Magdalen's.
77. S. Martin's in the High-ſtreet.

*Other Churches or Chapels which are known to have co-existed with thoſe mentioned above.*

78. The Epiſcopal Chapel of Wolveſey Palace.
79. The Chapel of S. Stephen within the City Caſtle. Now the County Hall.
80. The Chapel of S. Thomas within the Keep of the ſame.

*Alſo the Churches or Chapels of the following religious Communities exiſted at the ſame Time with the above-mentioned.*

81 The Ealden Mynſter or Old Monaſtery. The cathedral church of S. Swithun, ſerved by monks of the order of S. Benedict.

82. The Newan Mynſter, or New Monaſtery. Hide-abbey. Monks of the ſame order.

83. The Nunna-Mynſter, or Monaſtery of Nuns. St. Mary's-abbey. Benedictines. The Abbey.

84. The College of S. Mary, founded by W. of Wykeham.

85. The College of S. Elizabeth. In S. Stephen's mead, near the Wharf.

86 The Suſtern Spital. The hoſpital of St. Swithun, in the ſouth-weſt part of College-ſtreet.

87. The Collegiate Chapel of the Holy Trinity. At the carnary in the High-ſtreet, now the city jail.

88. The Franciſcans, or Grey Friars. At the north-eaſt end of the Middle-brook.

89. The Dominicans, or Black Friars. Within Eaſt-gate. Mr. Penton's houſe.

90. The Carmelites, or White Friars. In Kingſgate-ſtreet, near the college infirmary.

91. The Hermits, or Friars of St. Auguſtine. Without Southgate. Mr. R. Serle's houſe.

92. The Canons of the Order of the Holy Sepulchre. (1)

## No. VIII.

*A List of the Mayors of Winchester, from the first Institution of that Office, in the Year of our Lord* 1184, *down to the present Year.* (2)

| | | | | | |
|---|---|---|---|---|---|
| Florence de Lunn | 1184 | Peter de Flitchley | | Nich. de Mullings | |
| Ditto | 1185 | Peter Lubin | | Edward de Draper | |
| Ralph de Mullings | | Ade de Cheriton | 1195 | Nich. Gabriell | |
| Philip Lubin | | Roger de Long | | Nich. de Exton | 1205 |
| Roger de Ingepen | | Edward de Draper | | John de Hockley | |
| Laurence de Lunn | | John Gabriell | | John de Lunn | |
| John le Croſſe | 1190 | Ade de Cloiſſe | | Robert de Froyle | |
| Ditto | | Ralph Francis | 1200 | John de Hockley | |
| Ditto | | Philip Lubin | | Jeffery de Ring | 1210 |

(1) We learn from the Monaſticon, vol. 1, p. 185, that a houſe of this order exiſted at Wincheſter. It is probable, however, from what is there ſaid, that being greatly decayed, its poſſeſſions were transferred to the Trinitarian order.—N. B. In making out the above liſt from different regiſters, the utmoſt care has been taken, that the ſame church ſhould not be mentioned twice. Hence all ſuch have been omitted, as, by their titles or ſituations, are not clearly diſtinguiſhed from others of the ſame name. This and other circumſtances lead us to believe, that the number of churches and chapels was much greater than thoſe here enumerated, eſpecially before the deſtructive civil war in king Stephen's reign.

(2) Copied from the Catalogue extant at St. John's-houſe.

Edward

Edward de Draper
John de Royle
Jeffery att Lamden
Richard Fry
William Attbolme 1215
John de Mande
Marke de Ring
Ade de Burnett
Marke Dalaroone
Ralph de Milner 1220
Robert de Froyle
Thomas de Slayden
Roger le Canacre
John de Wareham
Will. de Mitcheldever 1225
John de Pelbar
Ralph le Spicer
John Terrill
William Winsflud
Walter Chamberlain 1230
Stephen Tifteed
John Blake
Nich. de Exton
Walter de Laroone
Roger de Long 1235
Ade de Kilmeſton
John le Sherfield
Florence le Graſſe
Laurence de Luce
Garr. de Sparkford 1240
Ralph de Sheffield
Hugh le Weaver
Philip Lubin
Thomas Attzard
Robert Attrooke 1245
Roger de Winsflud
Nich. de Deveniſh
John Attbrad
Ralph Clavell
Nich. de Sherfield 1250
Jeffery de Wareham
William Morraine
J. de Mitcheldever
Roger de Winsflud
Will. le Harrington 1255
Robert de Franſoide
Marke le Weaver
John Ingepen
Garret Marleborough
Laurance de Blaine 1260
Nich. Luben
Jeffery Dalaroone
Hugh le Croſſe
Walter de Nicholas
Hugh le Sparkford 1265
Ade de Froyle
Marke de Draper
Robert le Irenmonger
Nich. de King
Marke de Flitchley 1270
Ade de Exton
Richard Daveniſh
Jeffery de Froyle
Math. de Bollenden
Roger de Long 1275
Ralph Francis
Garret de Iſſington
Ralph de Hockley
William de Wodere
Henry Jordan 1280
William de Parnfold
William de Nortley
Nich. le Deveniſh
John Wickon
Stephen le Weeke 1285
Reynard Wigg
Ralph de Mullings
William le Mercer
William de Wareham
John de Hannyton 1290
John Spragg
Henry Whickby
Stephen Crane
Stephen att Lambden
Walter de Vayre 1295
Raynard Read
William de Mullings
Jerman Hardy
John Clavell
Raymond Wilſon 1300
Walter de Hill
Thomas Bickton
Thomas Jerman
Walter Bolt
Ralph Francis 1305
John de Hockley
Robert de Sherfield
John de Exton
Robert de Farnfold
Walter le Fox 1310
Ralph de Hannyton
John le Deveniſh
John Patchford
Rich. le Deveniſh
J. de Mitcheldever 1315
John Parnfold
Thomas le Mayne
Laurence le Weeke
Thomas Smith
Walter Chandlier 1320
Rich. Chamberlain
John Spragg
John Copping
John Browne
Nich. le Deveniſh 1325
Robert Foſter
Laurence le Fox
John le March
Leonard Taylor
John le Graſſe 1330
John de Nicholl
Nich. de Exton
John de Hockley
Ralph de Mullings
John Gabriell 1335
Robert de Farnfold
Ralph de Mullings
John Gabriell
Nich. le Deveniſh
Ditto 1340
John Gabriell
John Lumen Draper
Nich. de Exton
Wil. de Mitcheldever
William de Parnfold 1345
Jeffery att Lambden
Wil. de Mitcheldever
John Ruſſell
John de Nortley
Stephen de Fox 1350
William de Winsflud
Walter Chamberlain
Nich. de Hannyton
John Wickley
Ralph Attchurch 1355
Henry Read
Stephen Hayne
Hugh le Crane
Ralph de Mullings
William Haſelwood 1360
Thomas le Spicer
Nich. de Hannyton
Stephen Hayne

Richard

Richard Wigg
John Bickton 1365
Hugh le Crane
William Jugg
John Bett
Walter Boles
Hugh Crane 1370
Ralph Ford
Richard Wigg
Richard le Frye
John att Zerd
William Jugg 1375
John Bett
John Devenish
Jerman Fardy
John Haywood
Ditto 1380
Richard Frye
Richard Wigg
Robert Mayhew
William Jugg
John Blake 1385
William Caſtle
Walter Boles
Richard Clavell
Richard Chamberlain
Robert Attrooke 1390
William Mourym
William Wigg
William Jugg
Robert Attrooke
John Blake 1395
William Wigg
William Bolter
Gilbert Foſter
Thomas Smith
Marke le Fayre 1400
Ditto
Thomas Smith
Edward Pickard
Marke le Fayre
John Blake 1405
Gilbert Foſter
William Bolt
William Wigg
John Blake
Marke le Fayre 1410
John Bayley
John Attoke
Marke le Fayre
William Weſt

Thomas Veale 1415
William Eſteed
John Jourdain
John Attoke
Richard Bolt
Richard Turnant 1420
Thomas Sutton
William Reaſon
John Veale
John Sumerford
Ditto 1425
Walter Hoare
Richard Turnant
John Blake
John Bye
John Weſt 1430
William Sutton
Thomas Froyle
Richard de Warmburge
Thomas Lacy
Robert Hooper 1435
Robert Hockley
John Smith
William Hoar
John Clavell
Robert Foſter 1440
William Goffe
Thomas Harvye
Thomas Attrooke
William Bett
John Weſt 1445
John Randye
Thomas Holmes
Thomas Plaine
Thomas Froyle
Thomas Pool 1450
William Ford
William Attoake
Thomas Blake
John Woole
Thomas Jordaine 1455
John Warner
Gilbert Blake
John Spicer
John Attchurch
John Wigg 1460
Philip Ring
John Gater
John Tanner
William Chaſe
Thomas Harvey 1465

John Bedham
John Terrill
John Lacy
John Pratt
William Blake 1470
John Jugg
John Mitcheldever
John Hayne
William Holt
Thomas Reaſon 1475
John Froyle
John Foſter
John Collins
William Chandelier
Thomas Thorne 1480
John Shelden
John Brown
Richard Bolt
John Bramdine
John Caloroſt 1485
Richard Butler
Stephen Bramdens
Roger Wilde
Richard Bull
Nicholas Biggs 1490
John Stratford
John Gander
John Stocker
Stephen Bramdeane
Simon Finch 1495
John Beedle
John Calcroſſe
John Wheeler
John Blake
John Stratford 1500
Richard Biggs
Thomas Colvill
Ditto
John Gander
Walter Wood 1505
John Litchfield
John Bellingham
John Butler
John Bird
John Butler 1510
John Bellingham
Thomas Clarke
John Webb
Adam Watts
Thomas Baker 1515
Thomas Hayne

John

John Butler
William Jennings
John Bellingham
Thomas Webb 1520
Thomas Baker
Thomas Vincent
Peter Bird
William Gryme
John Laurance 1525
John Butler
John Bellingham
Thomas Webb
Adam Watts
Walter Williamſon 1530
Walter Chandelier
John Laurance
Thomas Lurkin
John Skillicorne
Robert Badger 1535
Thomas Vincent
John Hall
William Farringdon
John Godfrey
Edmund Foſter 1540
John Skillicorne
Robert Badger
John Hall
Arthur Robbye
Robert Hodſon 1545
Gilbert Laurance
Stephen Bedham
William Laurance
Edmund Foſter
John Edmunds 1550
Robert Hodſon
Robert Beathell
William Laurance
Ditto
Robert Bethell 1555
John Edmunds
Giles White
William Godwin
Richard Burton
John Skinner 1560
Thomas Bath
Thomas Colly
William Lane
Robert Hodſon
John White 1565
William Hall
John Edmunds

Richard Burton
John Skinner
William Lane 1570
Richard Bird
William Badger
Stephen Aſhton
William Laurance
William Simonds 1575
William Hall
Richard Bird
William Bethell
Richard Cooke
Ditto 1580
William Hudſon
Anthony Bird
John White
Richard Bird
William Symonds 1585
William Badger
Edward Cole
Charles Newbolt
John Paice
William Hodſon 1590
Richard Cooke
John Luke
John White
William Beacham
Richard Emery 1595
William Symonds
William Badger
Edward Cole
Anthony Bird
Charles Newbolt 1600
Richard Cooke
William Hodſon
William Beachem
Richard Adderly
John Luke 1605
George Pemerton
Simon Barkſdale
Thomas Bedham
Chriſtopher Huſſey
William Budd 1610
Thomas Child
Edward Cole
Edward White
Richard Adderly
Lancelott Thorpe 1615
George Pemerton
Simon Barkſdale
Chriſtopher Huſſey

William Budd
Thomas Child 1620
Edward White
William Longland
Lancelott Thorpe
John Truſſell
John Lamphiere 1625
Edward Cole
Martin Yalden
Thomas Godſon
Ralph Riggs
William Longland 1630
Chriſtopher Huſſey
Edward White
John Truſſell
Martin Yaldes
Thomas Godſon 1635
Ralph Riggs
Robert Toocker
William Hancock
Joſeph Butler
Edward White 1640
William Longland
Thomas Godſon
Richard Braxtone
William Longland
Ralph Riggs 1645
Robert Mathews
Edward White
Joſeph Butler
Edmund Riggs
Thomas Muſpratt 1650
John Champion
Edward Hooker
William Harwood
Edmund Riggs
Nich. Purdue 1655
Richard Dennett
Thomas Muſpratt
John Champion
Edmund Fyfield
John Munday 1660
James Guy
John Colſon
Benjamin Clarke
William Taylor
Nich. Purdue 1665
Richard Dennett
Edmund Fyfield
Thomas Muſpratt
William Craddock

William Smith 1670
Thomas Wavell
Benjamin Clarke
William Taylor
Anthony Yalden
Godſon Penton 1675
John Warner
Edmund Fyfield
William Craddock
Thomas Wavell
Benj. Clarke } 1680
William Taylor }
Thomas Coward
Anthony Yalden
Godſon Penton
John Warner
Ellis Mews 1685
James Earle
Thomas Wavell
Ditto
Thomas Pink
Matthew Imber 1690
James Barfoote
John Purdue
Richard Good
Henry Sharpe
William Over 1695
Godſon Penton
Thomas Cropp
John Perdue, ſen.
Richard Good
Matthew Imber 1700
Henry Sharpe
Thomas Cropp
John Blake
David Wavell
John Penton 1705
John Perdue, ſen.
Richard Smith
John Soane
Thomas Cropp
David Wavell 1710
Robert Clarke
Mathew Imber
Thomas Merriott
John Blake

Edward Hooker 1715
Gilbert Wavell
Richard Goſnell } 1717
Gilbert Wavell }
John Foyle
Thomas Coward
Edward Hooker 1720
John Foyle
Thomas Barfoote
Matthew Imber
Thomas Barefoote
Thomas Godwin 1725
John Foyle
Thomas Barefoote
Robert Waldron
Mathew Imber
William Spearing 1730
William Waldron
Robert Waldron
Samuel Smith
William Waldron
William Spearing 1735
Thomas Barefoote
Gilbert Wavell
Jacob Gater
Thomas Barefotte
John Gauntlett 1740
Thomas Waldron
William Waldron
Thomas Barefoote
Thomas Waldron
Samuel Smith 1745
William Olding
William Waldron
Jacob Gater
Nich. Purdue Smith
Arthur Good 1750
Harry Green, ſen.
Daniel Laſhford
Thomas Waldron
William Waldron
Nich. Purdue Smith 1755
William Prior
James Spearing
Berrington King
George Durnford

Henry Penton 1760
His Grace Charles Duke of Bolton
James Spearing
John Wool
Berrington King
George Durnford 1765
James White
N. P. Smith
George Durnford
John Dyſon
Henry Penton 1770
Sir Paulet St. John
William Knapp
His Grace the Duke of Chandos
Thomas Waldron } 1774
His Grace the Duke of Chandos }
James Spearing 1775
Harry Green
John Doſwell
James White
George Durnford
William Knapp 1780
John Doſwell
James White
George Durnford
His Grace the Duke of Chandos
Sir William Hillman 1785
Joſeph Barker
John Doſwell
James White
George Durnford
George Earle 1790
Richard Gamon
John N. Silver
John Ridding
Richard H. Lloyd
George Earle 1795
Richard H. Lloyd
John N. Silver
John Mant
Sir Henry Paulet St. John Mildmay 1799

END OF APPENDIX.

BRITISH MUSEUM

A SECOND

# *APPENDIX*

## TO THE HISTORY, &c. OF WINCHESTER,

BY THE

*REV. J. MILNER, M. A. F. S. A.*

BEING

# A SURVEY

Of the most remarkable

## MODERN MONUMENTS

IN THE CATHEDRAL,

NOT NOTICED IN THAT WORK.

BRITISH MUSEUM

Printed by JA. ROBBINS, Winchester.

*The* SURVEY OF WINCHESTER CATHEDRAL, *extracted from* Mr. Milner's History Civil and Ecclesiastical of Winchester, *having lately been published apart, the Author was induced, on that occasion, to add a Description of the most remarkable Modern Monuments of the Dead, contained in that ancient fabric, which monuments it did not enter into his original plan to notice. This description, the want of which was thought to render that work, however otherwise copious, incompleat, is now published in the same size and letter with it for the benefit of the former purchasers.*

MVSEVM
BRITANNICVM

# SECOND APPENDIX.

BRITISH MUSEUM

AT the bottom of the main south isle, near the western door, and adjoining to prebendary Warner's tomb stone, is a black marble slab, to commemorate the father of the present learned warden of the college, with the following inscription, the last line of which is taken out of Horace:

M. S.
Jacobi Huntingford,
Qui, suis ah! nimium desiderandus, obiit die ultimo Sept. An. Domini 1772, Ætatis 48.
*Multis ille bonis flebilis occidit.* (1)

At a small distance above these, are the monuments of two doctors of physic, father and son, each of whom bore the name of Nicholas Stanley. The former died in 1687, and is praised, at full length, for his integrity and professional skill. Of the latter, only the age and funeral date, viz. 1710, are recorded. Instead of posthumous praises, the following moral exhortation is addressed to the reader:—Abi, Lector; hoc breve mihi sufficit epitaphium; et placet, si legas nec tui jam sis immemor sepulchri. (2)

We have already noticed (3) the beauty of dean Cheyney's mural

(1) Sacred to the memory of
JAMES HUNTINGFORD,
Who, alas! to the inexpressible loss of those who knew him, departed this life Sept. 30, in the year of our Lord 1772, of his age 48.
Viewing this mournful stone with streaming eyes,
The virtuous shall exclaim: ah! here he lies.

(2) Go, reader; this short epitaph is sufficient for me, if in quitting my grave you think of your own. (3) See p. 28.

monument, who died in 1760, erected against the south wall, within the fourth arch from the west end. It is composed of the finest Brocadillo, jasper, and statuary marbles, but designed and executed with a taste and skill that greatly surpass the value of the materials. (1) From the summit of a quadrangular urn, so fine as to be almost transparent, a phœnix, surrounded with flames, is seen to mount up, the emblem of immortality. On one side of it Wisdom is seated, on the other side Hope, each with her proper emblems. On an oval, in the centre of the urn, Religion is beheld opening a sarcophagus, from which the deceased, with his eyes fixed upon her, appears to be rising, whilst an angel from the clouds is sounding the last trumpet. The whole tablet, which forms a circle of a considerable diameter, is enclosed with a wreath formed of palm branches, bound together.

On the opposite side of the isle, surrounded with an iron palisade, is the marble slab, which covers the remains of bishop Trimnel, who died in 1723, with a copious inscription, containing an account of his virtues and his honours. The epitaph on his br[illegible]er dean Trimnel, (2) who rests by his side, and that of his nephew Wil[illegible]am, are not less prolix. The intermediate space of the south isle is occupied by monuments of several relatives of the present chancellor of the diocese, Dr. Sturges.

Within the fifth intercolumnation, and in a line with Wykeham's chantry, is a plain, decent, mural monument of marble, with fluted columns, to the memory of John Penton, esq. Ob. 1724.—On the south west and the south east columns of the said chantry, are the funeral tablets of two prebendaries, who were both, in their times, school masters of Wykeham's college. The first of these was Dr. William Harris, who dying in 1700, left 800l. to ornament the choir, which money was, in a great part, expended on those Grecian vases that so un-

(1) *Materiam superabat opus.* OVID.

(2) He died in 1729.

characteristically

characteristically fill the nitches in the altar screen, where the statues of the apostles and patron saints of the West Saxons formerly stood. In these days the images of patriarchs and prophets would, in similar circumstances, be placed under the canopies, without any imputation of idolatry, and certainly with more beauty and effect than the above-mentioned vases. The latter of these college masters was Christopher Eyre, L L. B. who yielded to fate in 1743.

The sixth intercolumnation of the south isle is filled with the most valuable, as well as the most magnificent, mural monument in the whole cathedral. It represents bishop Willis, (1) who is interred near it, as large as life, with soft flowing robes, gracefully reposing on a rich ancient sarcophagus. His left arm, with natural ease, supports itself on a pile of books, whilst his right hand is significantly extended, and his countenance, with speaking features, is fixed on heaven. The architecture of the pediment, under which he rests, as also of the columns and entablature that support it, being all of the finest veined and spotted marbles, is superb without being heavy, and forms a finished specimen of the Composite order. The sculptor, whose name was Cheere, a name that deserves to be transmitted to posterity with that of Roubiliac, has been guilty of one error, which is said to have preyed so much upon his mind as to occasion his death. He has made his statue face the west end instead of the east of the church, contrary all precedent, ancient and modern. (2)

Under the next arch is seen a tablet of far inferior merit, both for materials, design, and execution. It commemorates, however, the indivisible friend of bishop Willis, dean Naylor of this cathedral, who died in 1739, on which account the situation that it occupies was chosen for it. Under the tablet itself is an oval of white marble, deserving of no-

(1) Obiit A.D. 1734.

(2) In some countries it has been the practice to bury priests so as to face the west, but this practice seems never to have prevailed in our own.

tice,

tice, on which the proper emblems of Death, Judgement, Time, and Eternity are portrayed. It is inscribed with the significative word, MEMENTO. (1)

The eighth mural monument consists of a plain marble tablet, without ornament or pompous epitaph, to the memory of Dr. Edmund Pyle, prebendary of the cathedral, who died in 1776. Opposite to this, on the south side of the nave, under a large ancient tomb stone (2) which adjoins to that of bishop Horne, is the place of burial of the present bishop of Winchester's lady, who died about three years ago.

Under the ninth window from the west end, is the elegant funeral tablet of the late earl of Banbury, with an epitaph containing an account of his family, and of his domestic and public virtues. He died in 1793. In an oval beneath, are inscribed the name and age of the late countess of Banbury, who died in 1798.

The last, in the series of mural monuments in the great south isle, is one erected to the memory of the late Dr. Balguy, archdeacon of the diocese, who being gifted with natural and acquired talents that must

(1) *Remember.*

(2) This stone, which denotes the sepulchre of a former mayor of Winchester, by name *Thomas Bowland*, and of his wife *Editha*, deserves the particular notice of those who are studious of the history and antiquities of our city, as it overturns the authority of one of its most accredited records, namely, the supposed list of its mayors since Florence de Lunn, in the year 1184. For it is to be observed, that no such name as the above-mentioned is therein to be found. The list, of which we are speaking was about thirteen years ago painted upon the present tables, from an old parchment which seems to have been written in the 16th, or the beginning of the 17th century, a period that was infamous for forgeries of various kinds. About that time some charters and records of London, as well as of Winchester, began to appear, for which there is no evidence of a prior date. The inscription on the said grave-stone, which is deeply cut in uncial letters, stands as follows :—

Hic jacent Thomas Bowland quondam Major Minton Civitatis, qui obiit sexto decimo die mensis Octobris Anno Dni Millesimo Quadringentesimo Octogesimo v, Et Editha uxor ejus quæ obiit xiii mensis Octobris....

have

have insured him success and fame in any station that he might occupy, had yet the rare moderation of declining the highest dignity of his profession, when it was in his power to have risen to it. The proof of this, amongst his other praises, is here recorded in his epitaph. The monument is, at the same time, simple and elegant, being judiciously designed and masterly executed. It consists of a proper sized urn of Parian marble, with a black veined marble pyramid, which is charged with arms, and forms the back ground. The whole finishes at the bottom with grapes and foliage of the most exquisite workmanship.

On the pavement, before this monument, and close to Edington's chantry, is the sepulchre and funeral stone of the late bishop Thomas, who died in 1781. His epitaph recounts the successive honours to which he rose; amongst which, the greatest was his having, in quality of tutor, formed the young mind of so good a man as his present Majesty. Further eastward is a black marble slab with an epitaph to commemorate the premature death of Miss Isabella Newton Ogle, daughter of the present dean, who died in 1780, aged 16 years.

Within the recess of the south transept, where it joins the nave of the church, is a large and costly mausoleum of white marble, enriched with military and naval trophies, and with other ornaments, which altogether have a heavy appearance, to the memory of sir Isaac Townsend, knight of the garter, and one of the lords of the admiralty, who departed this life in 1731. His epitaph is on the front of the tomb; on the opposite side is one to the memory of his lady.

In the southmost of the two chapels, in this transept, the most remarkable monument consists of a flaming urn, under a Doric arch, ornamented with sepulchral lamps and family arms. It is erected to the memory of Dr. John Nicholas, prebendary of the cathedral, and successively scholar, fellow, and warden of both Wykeham's colleges, on which he expended vast sums of money, with greater liberality than judgement. The epitaph celebrates his virtues and good deeds at great length; whilst his

his wife, who lies by him, is praised for having ordered, with her dying breath, that no posthumous praises should be bestowed upon her.

In the adjoining chapel are several monuments of the Eyre, Dingley, Mompesson, and other families. One of these commemorates Mary, the lady of colonel Young, who was gentleman of the privy chamber to Charles I. She herself was the daughter of William Bridges, esq. and grand daughter of Thomas Bridges, baron Chandois (1) of Sudley. She died in 1687, aged 80. On the pavement, in the front of this chapel, is a large marble tomb stone, with a long epitaph to the memory of Madam Mary Davies, as she is called, daughter of sir Jonathan Trelawny, bart. Her husband colonel Davies is also here recorded, at length, for his valour, and for having received his death wound, at the famous siege of Namur, under king William. She died in 1707.

Ascending the steps, which lead out of the transept, through the iron gate into the south isle of the presbytery, after passing a considerable way over the hollow crypts that undermine this part of the church, we come, at length, to a mural monument of very late date, namely, that of Dr. Turner, prebendary, who died in 1798. It is raised against the south wall opposite to Beaufort's chantry, and consists of a plain white tablet and urn, supported, according to a late fashion, by a heavy square pier of plain Portland stone. Altogether it offends the eye and produces the most fatal effect in strikingly interrupting that beautiful arcade, supported by light and bold pillars with intermediate quartrefoil ornaments, with which our ancient prelate Godfrey de Lucy ornamented the whole inside of this his portion of the cathedral, according to the early Gothic style. It is true, this is not the only violation of the original work that occurs. For, a little higher up, we behold the stiff and clumsy upright statue of sir John Clobery (2) under an Ionic arch and surrounded with warlike instruments, which covers no small part of it. Still, however,

(1) Called in the epitaph Baron Chandris of Sudley.

(2) See his epitaph in full, Hist. &c. vol. ii, p. 61.

this

this statue, indifferent and ill-placed as it is, has its use in marking the gradations of modern dress and accoutrements. Particularly it shews the last remnant of the ancient helmet, which is seen peeping above the enormous periwig of the reign of Charles II, and we view the first rudiment of the modern coat, into which the cloak of the former reigns was then transformed.

Near the eastern extremity of this isle are the monuments of several persons of high rank, but all of them on the pavement, namely, of James Touchet, baron Audley and earl of Castlehaven, who died in 1700; of the countess of Exeter, deceased in 1663; of lord Henry Paulet, in 1672; of Elizabeth Shirley, daughter of the earl of Ferrers, in 1740; also of the countess of Essex, whose epitaph concludes with the following particular: Obiit penult. Ang. A. D. 1656, et hic sepulta oratione funebri a marito ipso, more prisco, laudata fuit. (1) There is one, however, of these funeral stones, directly under the wall, which has the distinction of being surrounded with an iron palisade. This covers the remains of Baptist Levinz, who was at the same time bishop of the Isle of Man and prebendary of this cathedral. His copious Latin epitaph celebrates him as an imitator of the primitive fathers and a possessor of all episcopal virtues, amongst which are mentioned, his abstemiousness and frequent fasting. Such were the approved ethics so lately as the year 1692, in which bishop Levinz died.

There is no modern monument in Langton's chapel, at the eastern extremity of the south isle; and but one in the adjoining Lady Chapel, and that is a cenotaph, or empty sepulchre, as appears by the following inscription upon it:

Anno Salutis 1705. Ætatis suæ 58.
Carolus hunc posuit lapidem Layfieldus inanem,

(1) She died August 30, 1656, and was here interred, having been celebrated by her husband in a funeral oration, after the ancient manner. N. B. The husband here spoken of, was her second husband, and seems to have made the epitaph as well as the oration, by name sir Thomas Higgons, knight, who died in 1692, and lies buried near his countess.

Præsenti exequias dum parat ipse sibi.
Si tamen hic nolit Deus illius ossa jacere
Tum teneat vacuus nomen inane lapis. (1)

The occasion of this stone and inscription was, that Dr. Charles Layfield having new paved the Lady Chapel, prepared, at the same time, his own sepulchre in it, which however he never filled. In performing this work, there is reason to believe that he destroyed a great number of interesting ancient tomb stones, some of which, in a reversed situation, form part of the present pavement.

In the remaining chapel at the eastern extremity of the cathedral are, as we have already noticed, (2) the monument and episcopal ornaments of bishop Mews, and the altar tomb, with the inimitable recumbent statue, in bronze, of Richard Weston duke of Portland, lord high treasurer under Charles I. with marble busts of three of his family. He died in 1634.

Earl.

Adjoining to the last mentioned chapel is a stone to the memory of Sarah, daughter of sir Richard Titchborne, bart. who died in 1616; as are also the monuments of several of the Mason family, one of whom, a lady of the name of Catherine, celebrated for her beauty, piety, and chastity, scores her deceased husbands in the following order:

Relicta { Johannis Vaux, Med. Drs.
Thomæ Hussey, Armig.
Roberti Mason, Equit. Aurat. (3)

Not far from the same place are the grave stones of two worthy characters,

(1) In the year of our Redemption 1705, of his age 58,
Charles Layfield placed this empty funeral monument
Whilst he prepared, in his life time, his future sepulchre.
But if it be God's will that his bones should rest elsewhere,
Then let this stone record at least his empty name.

(2) See vol. ii, p. 66.

(3) She was the widow of { John Vaux, Doctor of Physic;
Thomas Hussey, Esquire;
Robert Mason, Knight of the Garter.

The words eques auratus do not mean a knight of the garter.

racters, whose epitaphs, in part, deserve to be repeated for the honour of the deceased, and the exhortation of the living. The first of these is in memory of William Symonds, the worthy magistrate of Winchester, who founded CHRIST's HOSPITAL, still subsisting in this city. His epitaph concludes as follows:

His merit doth inherit life and fame:
For whilst this city stands Symonds his name
In poor mens hearts shall never be forgotten;
For poores prayers rise, when flesh lies rotten.

The second of these commemorates Dr. Wm. Coker, a physician, whose departed spirit is addressed in the conclusion of the epitaph as follows:

Si lapis iste siluerit, ennarrabunt te, fere pietatis monumenta, quotquot in hac urbe vagantur pauperes. (1)

Such living monuments are the most glorious, as well as the most faithful, that can be raised to any person's memory, and such will supersede the necessity of a funeral stone for a living character of the same profession with the deceased, whenever death shall deprive Winchester of his services.

Decending from this part of the church into the north transept, are various modern monuments on the pavement, not sufficiently interesting to be here particularly noticed, and yet by no means deserving of the ridicule that has been cast upon some of them in a former account of the cathedral. (2)

Nothing now remains but to give an account of the mural monuments in the great north isle, from the transept down to the western door. The first of these is erected to the memory of the Rivers Family, of which the epitaph on the tablet gives a full account. This is surmounted by a pyramid of beautiful black and white marble, with shields upon it elegantly

(1) Should this stone be silent, yet the living monuments of thy charity which survive in all the poor of the city will record thy praise. N. B. This and the preceding epitaph being now much defaced, are borrowed from Gale, who copied them a century ago.

(2) See the burlesque verses on the family of Rivers, on that of Harris of Silkstead, &c. in the duodecimo History of Winchester, vol. i, p. 76, 77, &c.



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diplayed and executed. The summit of the pyramid is crowned with the family crest, a bull collared and chained.

Under the next arch towards the west is an exceedingly splendid monument, consisting of the choicest Parian and Sienna marbles, with a gilt border round the epitaph. The chief sculpture on it represents a large urn, with a weeping willow drooping over it; there is also a second urn on the top of the pyramid. The persons here commemorated are Ann, the wife of James Morley, esq. of Kempshot, in this county, who died in 1787, and James Morley himself, who followed her to eternity in 1798. This memorial is placed at a small distance from the burial place of bishop Morley and his family. It does not however appear that the deceased, though of the same name, was related to it.

In the third intercolumnation we view the tasteful marble monument of Mat. Comb, M. D. who departed this life in 1748. It consists of an urn, adorned with garlands and flowers, standimg upon a sarcophagus, with a pyramid and sepulchral lamps. It is a defect however, that the urn, like that of Dr. Nicholas, mentioned above, is rather an elegant vase than a cinerary vessel, which latter requires to be flat and low, like the one in Dr. Balguy's monument. It is also an incongruity to introduce both a sarcophagus and an urn into the monument of a single person; the former indicating that the body was buried, the latter that it was burnt.

We next come to a plain Doric monument with fluted columns, in memory of Charles Woodroffe, LL. D. a prebendary of the cathedral, who died in 1728, and of Elizabeth, his wife, who preceded him in 1721. But if the monument itself is modest, the epitaph is by no means so; for it represents, in plain terms, the persons deceased as possessing every virtue and qualification which can respectively adorn man and woman.

The fifth intercolumnation is loaded with a clumsy monument of bad Corinthian architecture, with whimsical ornaments. The epitaph, which appears not to have been engraved, but barely painted, is now obliterated, so that it is not known for whom it was intended. By the style, however,

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ever, of the architecture, it is clearly ascertained to have been erected by those Vandals, of the 16th and the beginning of the 17th century, who in excuse for having destroyed so much beautiful workmanship of former ages, branded it with the opprobrious name of Gothic. On the adjoining eastern pillar is a neat marble monument, of the true Corinthian order, to the memory of Robert Pescod, esq. who died in 1725.

The next mural monument commemorates Sir Villiers Chernock, bart. who died in 1779, and likewise his lady, who departed this life ten years after him. It is exceedingly splendid, consisting of the most beautiful marbles, and being enriched with emblematical sculpture in alto relievo. On one side of the urn, under a weeping willow, stands Justice with her sword and scales. On the other is Charity, feeding and clothing poor children. The following defects, however, will strike every spectator of taste: The sculpture of the willow is uncommonly heavy. Indeed none of our cathedral artists have succeeded in representing that common tree. In the next place, the sword and scales of Justice, as well as the spoon of the child, are seen to be of metal. Now for the imitative arts to adopt any kind of reality, instead of the representation, is to confess a poverty that does not belong to them, and to deprive the spectator of the proper pleasure which they are intended to produce, that of a just imitation. With as much propriety might Charity present one of the children, whom she is clothing, with real cloth, as she has furnished the other with a real silver spoon to eat his mess with.

The seventh intercolumnation, corresponding with the ancient font, is the only one, that we have yet had occasion to notice in either isle, as being vacant of a mural monument; yet underneath this pavement repose personages, as well deserving of that honour, as any of those upon whom it has been conferred. Here lies the glory of her sex, the late Mrs. Montague, whose benevolence, however, and charities, the poor will long remember, and whose genius, displayed in the vindication of its favourite poet, the English nation will never forget. Here also rests, without a stone to tell where he lies, the far-famed Master of Winchester College, who

who has raised so many other persons to fame, both by his pen and his living instructions, Dr. Joseph Warton, lately deceased.

Near this honoured spot is a black marble monument to the memory of Mary Ann, the late amiable lady of Dr. Littlehales, of this city, who died in 1786, aged 27 years.

Below the next window towards the west is another of those clumsy monuments, of the period above-mentioned, with an epitaph, which for its quaintness some readers will think deserving of notice. (1)

Underneath the ninth arch from the north transept is an elegant mural tablet and pyramid erected by major Pool to the memory of his lady, who died in 1779, and of her father Thomas Lacy, esq. who died, lieutenant governor of Tinmouth Castle, in 1763. There are urns, inscribed with the above recorded names and dates, as likewise a vacant one for those of the major himself, but all three of so small a size, that they might pass rather for lachrymatories than for urns.

The last monument in this series has been placed by Isabella, the daughter of Lancelot Lee, esq. in memory of her husband George Hurst, esq. who died in 1783, and lies here interred, and of two of her children, who died and lie buried in India.

The general fault, however, of all these mural monuments is, that however beautiful in themselves, being universally of Grecian architecture, they cannot possibly assimilate with the general style of the venerable fabric in which they are placed, and on the contrary, that they necessarily cover some of its appropriate and essential ornaments. This indeed is

(1) It runs thus :—A Union of two Brothers from Avington. The Clerks Family were, Grandfather, Father, and Son, successively Clerks of the Privy Seal. William, the Grandfather, had but two sons, both Thomas's, their wives both Amy's, and their heirs both Henry's, and the heirs of the Henry's both Thomas's. Both their wives were inheritrixes, and both had two sons and one daughter, and both their daughters issueless. Both of Oxford, both of the Temple, both Officers to Queen Elizabeth and our noble King James. Both Justices of the Peace, both agree in arms, the one a Knight the other a Captain. Si Quæras Avingtonum, Petas Cancellum. Impensis Thomæ Clerk of Hide. 1622.

common

common to almost all modern monuments in Gothic cathedrals. But what seems to distinguish those in our own, particularly those which have been more recently erected, is that they are so placed as to occasion the destruction or loss of infinitely more of the ancient ornamental work than there is any occasion for: it being the present practice to carry up a large pier of plain stone from the ground, in order to support the smallest tablet, which might equally well have been fixed against the wall, (as we see in some of those of more ancient date) and even to cover the whole intercolumnation with a screen, or wall of Portland stone; just as if the rich and beautiful mullions and arches of the original architecture were defects which ought as much as possible to be concealed from view. (1)

(1) To form a judgement how much the practice here reprobated, takes off from the perfection, and violates the beauty of a cathedral, finished in the rich pointed style of past ages, it will be proper for the intelligent observer, as we have elsewhere noticed, to place himself, for example, in the centre of Wykeham's magnificent fabric. "He will there view the massive cluster columns, like the trunks of huge trees, in a grand vista, shooting out their main branches to form the grand arches of the nave, and thence towering up to a vast height, and ramifying into the various intersections of the vaulted ceiling. Corresponding with those branches, but in a different direction, are boughs, which meeting in a point with other boughs, that grow from a series of smaller cluster columns on the opposite side, form the enchanting perspective of the long-drawn side-isles. The intercolumnations of the nave are of course open into the body of the church; those of the side-isles form the principal windows, down to within about fifteen feet from the pavement. These spaces have been decorated by the taste and skill of Wykeham with cinque-foil arches, and with mouldings, exactly corresponding with the mullions of the windows, and being, in fact, a continuation of them down to the ground. Thus the whole main body of the church, as it came from the hands of its immortal founder, was throughout uniformly ornamented, with a tasteful elegance that hardly admitted of any addition, and with a chaste simplicity that certainly allowed of no diminution." It is true that the violation of the symmetry and beauty here described, is not confined to the cathedral of this city, nor to the cathedrals of this kingdom. On the contrary, most of the Gothic churches on the continent exhibit grosser architectural barbarisms, and a greater contempt of the skill by which they were raised, than are to be met with in our own. Still it is for the interest of science and of the arts, that errors and defects relating to them, however general and inveterate, should be pointed out, and that every one, who has it in his power, should lend his aid to correct the public

public taste where it is vicious. It is not here intended to censure the practice of erecting monuments in ancient churches to the memory of distinguished personages: but any person, moderately skilled in the pointed or Gothic architecture, would shew how a monument of any dimensions whatsoever, from a simple shield to a gorgeous mausoleum, might be so constructed, as not to disfigure, but rather to decorate an ancient cathedral. The public is at length convinced of the impropriety of Inigo Jones's beautiful Grecian screen at the entrance of the choir. It will hereafter learn that every erection or ornament whatsoever ought to assimilate with the style of the fabric of which it forms part.




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FINIS

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### *Additional Errata to Vol. I.*

Page 167, l. 9, for 134, r. 164—p. 392, note, l. 23, for approving, r. removing.